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THE
LAST DAYS
OF
OUR LORD'S MINISTRY.

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LAST DAYS
OF
OUR LORD'S MINISTRY.

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- 33

THE
LAST DAYS
OF
OUR LORD'S MINISTRY;

A
COURSE OF LECTURES
DELIVERED IN TRINITY CHURCH, COVENTRY.

BY
THE REV. WALTER FARQUHAR HOOK, M.A.
PREBENDARY OF LINCOLN,
VICAR OF THE PARISH OF THE HOLY TRINITY, COVENTRY,
AND CHAPLAIN IN ORDINARY TO HIS MAJESTY.

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TO
WILLIAM PAGE WOOD,
OF LINCOLN'S INN,
ESQUIRE,
LATE FELLOW OF TRINITY COLLEGE, CAMBRIDGE,

THIS VOLUME IS INSCRIBED,

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AUGUST VIII. MDCCCXXXII.

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LECTURE I.

1 COR. v. 7.

Christ our Passover.

HAVING commenced that period of the ecclesiastical year, which, in primitive ages, the church entitled the great and holy week(1), and which, in modern times, is more commonly called the Passion Week,... I purpose, by God's assistance, to deliver a course of daily lectures on those events, for the due consideration of which, this season has been set apart. Events they are, of overwhelming interest to the human race; and which no one, endowed with the common feelings of humanity, can contemplate without emotion. But it is to the true Christian, only, that they can speak in all the fulness of their import; since it is the true Christian, alone, who can, in any degree, comprehend the breadth, and length, and depth, and height, of the loving-kindness of the Lord,.. when, *in all our afflictions*

*he was afflicted ; and in his mercy, and his pity, he redeemed us.**

May that blessed Being, whose sufferings and sacrifice we gratefully commemorate,.. who, when he took upon him the form of a servant, and was found in likeness as a man, instructed us by his precepts, encouraged us by his example, and saved us by his blood,.. may He, the Way, the Truth, and the Life, descend into our hearts, by the prevailing graces of his Spirit ; and sanctify what shall here be said, to our mutual edification, and ghostly comfort !

It is to the events of the last three days of this eventful week, that our observations must be confined. For, within the limits prescribed by modern usage to addresses from the pulpit, it would be impossible to consider all, that, from the period of his last arrival at Jerusalem, till the day of his crucifixion, is recorded of our Lord, with the attention due, to discourses of such sacred interest, and to facts of such everlasting importance. It is, indeed, remarkable, that, although minuteness in detail, is, by no means, the general characteristic of the evangelical writers, yet, as they approach the hour, when the full, perfect, and sufficient sacrifice, oblation, and

* Isaiah, lxiii. 7, 8, 9.

satisfaction, was made for the sins of the whole world, they gradually become more and more circumstantial in their narrative; as if to impress upon the mind, even, of the least careful reader, that awful and mysterious fact, which is, alike, the basis of all scripture doctrine, and the foundation of all Christian hope.

Of the occurrences of the Thursday morning, we know but little. Our Lord appears to have passed it, in retirement, at Bethany; a lovely village, about two miles distant from Jerusalem, where, St. Matthew tells us, *he lodged*.* On the preceding days, he had always repaired early to the temple; and, after having instructed the people, or reproved the Pharisees, he returned to this sequestered resting-place at night. But, on *this* day, our divine example lingered, all the morning, among the peaceful olive gardens of Bethany; preparing his human nature, by meditation, fasting, and prayer, for undergoing the sorrows which he knew to be awaiting him, and the ignominious sufferings which he himself had, long since, predicted.

The only other circumstance recorded, is, that he miraculously evinced his divine prescience, by directing the two apostles whom he com-

* Matt. xxi. 17.

missioned to prepare the passover, to the house of a certain man, who, he said, would meet them, as they entered the gates of the city.* Now, as the anti-typical Lamb was to be sacrificed on the morrow, it would be impossible for our Lord to eat the passover, on the day appointed by the Pharisees, and observed, though not universally, yet, by the generality of the Jewish nation. The Lord Jesus may have, therefore, chosen to anticipate any objections on the part of his followers, by proving, through this fresh manifestation of his prophetic powers, that he, who was Lord of the Sabbath day, had equal authority over every festival, and every ordinance, instituted by Jehovah. (2) Or he may have intended, thus, to prepare his apostles for the change, which he contemplated in the ordinance itself: when he should convert a rite of the Jewish nation, into a sacrament of the Christian church; a festival which commemorated the deliverance of his people Israel from Egyptian bondage, into the eucharistic memorial of that greater deliverance, wrought for every spiritual child of Abraham, from the slavery of sin, and from its wages, everlasting death.

But, whatever may have been our Lord's de-

* Matt. xxvi. 17—19. Luke, xxii. 8—13. Mark, xiv. 13—16.

sign, such was the fact. And, when even was come, he repaired to that upper room, which, having been consecrated by his presence, afterwards became the first Christian church, .. and there he sat down to supper, with his twelve apostles. (3)

When we remember, that the blessed Jesus not only foreknew his approaching sufferings, but also foresaw, that, of the little family over which he vouchsafed to preside, one would betray, another deny, and all forsake him; when we bear in mind, that, although, on the present occasion, the hearts of all were disquieted within them, yet this was usually a season of gladness, festivity, and joy; when we reflect, too, on the sadness of soul, and depression of spirits, with which human nature is commonly affected, when that which is done, is done for the last time; when we ponder on all this, .. there is something peculiarly solemn in the mournful tone, with which, as he took his place at the table, the Lord Jesus said, *With desire have I desired to eat this passover with you, before I suffer; for I tell you, I shall not any more eat thereof, until it, that which was typified by it, be fulfilled in the kingdom of God.* *

* Luke, xxii. 15.

*Having loved his own which were in the world, he loved them unto the end**: and, consequently, he had looked forward, with earnest desire, to that period, when, by instituting his new sacrament, he might apply to each, individually, the benefits resulting from the sacrifice of the antitypical Lamb; by the oblation of which, all, that had been pre-signified by all other sacrifices, would be accomplished and fulfilled.

In order to understand the conduct of the apostles, to account for their many inconsistencies, and to enter into their feelings, it may be expedient, before we proceed further, to refer, briefly, to what were the prevailing notions of the age, with respect to the character of the Messiah, and the nature of his office. (4)

That the Messiah would be the Son of God, appears to have been the general opinion; and hence, the accusation of blasphemy, whenever Jesus admitted himself to be this expected deliverer. They believed, also, that the Messiah would, in some manner or other, offer an expiatory sacrifice for sin; hence, they clearly understood the Baptist, when, pointing to Jesus, he called *him* the Lamb of God. But they considered, that this was to be done, without his undergoing the

* John, xiii. 1.

penalty of death ; since the inference which they drew, from the fact of his being the Son of God, was, *that Christ should abide for ever*. They did not deny, that his kingdom was to confer spiritual, as well as temporal blessings ; and they were ready to admit, that the Gentiles would be *ultimately* benefited by his coming : but they supposed, that, in the first place, he would restore the Jews to freedom ; and, that, previously to the coming in of the Gentiles, and the general judgment, having rescued from the dominion of death the patriarchs and their descendants, he would reign with them, for a thousand years, on earth.

The difficulty, then, with the apostles, would consist, not in receiving Jesus as the Messiah, nor in admitting that he was the Son of the living God, .. but, in reconciling his actions with their pre-conceived notions of his dignity, and in understanding those predictions, which he repeatedly uttered, relating to his rejection, agony, and death, in a sense consistent with the prophetic Scriptures. Whenever he spake of his approaching death, they apprehended him to be speaking, not literally, but figuratively. They were prepared for some great impending misery and trial ; they were prepared, also, to dare the worst in their Master's defence. But they ex-

pected some miraculous interference to take place, in favour of their Christ, and of their country; and they never could persuade themselves, that he would be really cut off, and would actually die.

Thus 'troubled but not distressed, perplexed but not in despair;'.. 'waiting for the kingdom of God,' but expecting it to come 'with observation,'.. the apostles reclined at the table, and commenced their sacred meal.

The Lord Jesus, acting as the ruler of the feast, now blessed a cup, containing wine mingled with water. And, in the same mournful tone in which he had addressed them before, he said, *Take this, and divide it among yourselves: for I tell you, I will not drink of the fruit of the vine, until the kingdom of God shall come.** You will observe, from this passage, that our Saviour himself did not partake of the wine, which he afterwards consecrated and distributed as his blood. (5)

With the ministration of this cup, the ceremonies of the day commenced; for the Paschal Lamb, and its concomitants, were immediately placed on the table. While the disciples were partaking of these, the impression made on them

* Luke, xxii. 17.

by the observations of their Master, gradually wore off; and they regained their ordinary spirits. They began to discourse, of the predicted glories of the Messiah's kingdom; and to speculate on their own exaltation, in consequence of its establishment. *There was, says St. Luke, strife among them, which should be the greatest.** To remove this cause of strife, our Lord remarked.. *The kings of the Gentiles exercise lordship over them, and they that exercise authority upon them are called Benefactors; but ye shall not be so. But he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? Is not he that sitteth at meat? But I am among you, as he that serveth.*

My brethren, it is now, even as it was then. The worldly-minded, whatever be their style and title, whether kings or demagogues, whether philanthropists or patriots, seek for influence, and labour for dominion; for the gratification of their pride, or the furtherance of selfish objects. But the true Christian, instead of aspiring after high office, rather dreads increased responsibility; for he knows, that the end for which power is delegated to man, is, not to advance individual in-

* Luke, xxii. 24. 27.

terests, but, through human agency, to minister to the general welfare. The more elevated the situation in which Providence may place him, the more arduous his duties become. Regarding himself as the servant of his fellow-creatures, he will never shrink, indeed, from any position of usefulness. But, fearing his own weakness, he will never strive to gain those giddy heights, where, if they be not attained gradually, his eyes may soon be dazzled; and whence, his giddy fall will be proportionably great.

If the apostles had reflected on this, .. if they had pondered on the fact, that He who was Lord of all, became the servant of all, that he might gain the more, then, instead of exalting themselves, they would have been abased; and, instead of striving for the highest seats, it would have been with fear and trembling, that they could have taken even the lowest.

At a moment, when our Lord, as we shall presently see, was about to confer upon them the highest delegated authority, and to ordain them as stewards of those most solemn mysteries, by which grace is infused into the members of Christ, .. the advice was no less well-timed, than the rebuke was justly deserved.

But the lowly Jesus was not content with this. It was customary, after a certain time, to remove

the dishes from the table, while the father of the family, or ruler of the feast, explained the origin of the paschal solemnity, and discoursed on the unmerited mercies of Jehovah. The company then, commonly, proceeded to wash their hands (6); a ceremony, often used in all their meals, and rendered necessary, from the eastern mode of eating.

They either dipped their hands into a basin; or water was poured upon them, by a servant or slave. It was in the former manner, probably, that the fishermen of Galilee were preparing to perform their ablutions: when, lo! to their astonishment, Jesus himself, *though he knew, that the Father had given all things into his hands, and that he was come from God, and went to God**,... Jesus himself, though not only vested with the delegated powers of the Messiah, but possessing, also, the eternal perfections of the Godhead; even He, their Master and their Lord, made himself of no reputation, and literally took upon him the form of a servant: *He riseth from supper, and laid aside his garments, and took a towel, and girded himself. After that, he poureth water into a basin, and began to wash, not the hands merely, but the feet, also, of his disciples,*

* John, xiii. 2. 16.

and to wipe them with the towel wherewith he was girded.

The first of the apostles to whom he came, appears to have been Simon Peter. Now Simon Peter was distinguished above all the others, by the ardency of his zeal. St. John's was more the affection of friendship; St. Peter's, if we may so speak, seemed the feelings, rather, of a partisan. He was the foremost, on every occasion, to profess and proclaim his belief, that Jesus, notwithstanding his low condition, was, in deed and in truth, the Christ, the Son of the living God. Forgetting, therefore, that it was the part of a disciple not to dictate, but to obey; determined, that he would not be a party to anything, that he deemed derogatory from the dignity of the Messiah; and deceiving himself, perhaps, with the vain imagination that he was actuated by a sentiment of becoming humility and respect, he asked, *Lord, dost thou wash my feet?* Jesus, reproving him, answered and said, *What I do, thou knowest not now; but thou shalt know hereafter.* But Peter persevered, and said, *Thou shalt never wash my feet.* His Master significantly and emphatically replied, *If I wash thee not, thou hast no part in me.* Then, although Simon Peter could not comprehend this allusion to one of the great mysteries of redemption, yet, he felt himself rebuked; and, with cha-

racteristic impetuosity, he exclaimed, *Lord, not my feet only, but also my hands, and my head* : I am prepared to do and to submit to any thing, rather than quit thy service. But the impetuosity which led him to reply, before he understood his Master's meaning, was again reprov'd, by the short and dignified answer of our Lord : *He that is washed, needeth not save to wash his feet, but is clean every whit ; and*, he added, when he came to Judas Iscariot, *ye are clean, but not all*. This he said, as the apostle remarks, *because he knew who should betray him* ; and he wished, no doubt, to let the apostate know, that he had penetrated his dark designs.

It is not to be supposed, that the apostles could then embrace the full meaning, of what they had witnessed. But there was something in the act itself, which, by causing surprise, could not fail to impress their minds ; while the solemn manner in which it was performed, together with the significant rebuke addressed to Simon Peter, would naturally prepare them for the future reception of its mystical import. It was, in truth, one of those emblematical or figurative actions, with which the Jews were familiar, in the writings of their prophets ; and to which our Lord had resorted, more than once. (7) This method of historical instruction, implying more than was

expressed, .. originated in the imperfect nature of the early languages ; and was retained by the prophets, because admirably adapted to make a lasting impression on the illiterate ; that is to say, on the majority of mankind. Thus, by breaking a potter's vessel, Jeremiah* pre-signified the broken fortunes of the Jewish nation ; thus Isaiah†, by going naked, (that is, without his prophetic garment,) pre-figured the fatal destruction of the Egyptians and Ethiopians ; and thus, too, in after times, to signify to St. Paul‡ his approaching captivity at Jerusalem, Agabus bound his own hands, in the apostle's girdle. And never, surely, would the impression of what they now beheld, be erased from the minds of the apostles. Never, when, having arrived at the stature of perfect men in Christ, they fully understood, that, the incomprehensible Being, by whom their feet had been washed, was the King of kings, and Lord of lords, the blessed and only Potentate, .. never could they forget, that humility, benevolence, and condescension to men of low estate, are the characteristic virtues of all, who take Him for their example, and who receive His gospel as their guide. And for ourselves, my brethren, we, for whose instruction these things have been written,

* Jer. xviii. 2. 10.

† Isaiah, xx. 2.

‡ Acts, xxi. 10, 11.

should ever bear in mind, that nothing can be degrading, which Providence allots us as our duty; nothing, by which we can add to the comforts of a fellow-creature; or, by saving a soul alive, can advance the kingdom of God. Those who, really, and in earnest, take upon them their Saviour's yoke, will learn of him, for he *was meek and lowly of heart*; and, in so doing, they will secure to their souls, that peace, which passeth all understanding; that peace of God, which the world can neither give, nor take away.

When our Lord *had taken his garments, and was set down again**, (the dishes having been re-placed on the table) he endeavoured to elevate their minds, from the shadow, to the substance; from the act which he had performed, to the lesson which he would teach. *Know ye*, said he, *what I have done unto you? Ye call me Master and Lord, and ye say well, for so I am. If I, then, your Lord and Master, have washed your feet; ye, also, ought to wash one another's feet. For I have given you an example, that ye should do, as I have done to you*; that, for the good of those over whom I am about to appoint you my ministers, you should be ready to perform the meanest offices. (8) *Verily, verily, I say unto you,*

* John, xiii. 12. 21.

The servant is not greater than his Lord, neither is he that is sent, greater than he that sent him: although I shall appoint you to be the ministers of my kingdom, still you will be far inferior to me, from whom all your authority is derived. If, then, even I, who am the Messiah, instead of exercising that lordship, of which the Gentile kings are ambitious, have, in order to cleanse you from sin, condescended to the lowest offices, how can you imagine, that it will be different, with respect to yourselves? No: your functions will, oft-times, be regarded as degrading, and your office will subject you to contempt. Nevertheless, if ye know these things, happy are ye if ye do them. I speak not of you all; I know whom I have chosen: but, that the scripture may be fulfilled, he that eateth bread with me, hath lifted up his heel against me. Now I tell you, before it comes to pass; that, when it is come to pass, ye may believe that I am he. The last passage was uttered in a kind of parenthesis; and then, reverting to what he had before said, of the contempt with which they should be sometimes treated, he vindicated the real dignity of the apostolical character, and episcopal office: *Verily, verily, I say unto you, he that receiveth you, receiveth me; and he that receiveth me, receiveth him that sent me.*

Still, his meaning was not spiritually discerned. They seem not, even, to have understood his allusion to the traitor. On this account, it probably was, that Jesus became *troubled in spirit*. He determined now, to rouse them from their apathy, by awakening their suspicions. He, therefore, asserted the fact more explicitly: *Verily, verily, I say unto you, That one of you which eateth with me, shall betray me.* Behold, the hand of him that betrayeth me, is with me on the table.†*

Now, it was necessary that the Messiah should prove his divine mission, not by miracles alone, but also, by fulfilling the prophecies. Hence the carefulness of our Lord, throughout his sufferings, to refer his disciples to those portions of Scripture, which were universally admitted, to be prophetic of their expected King; but which the Jews could not, or would not, understand in their plain and obvious sense, because it militated against those prejudices, which led them to dwell on his triumphs, and to overlook his humiliation. Of these portions of Scripture, the forty-first Psalm was one; and to this, the blessed Jesus now alluded: *Yea, mine own familiar*

* Mark, xiv. 18.

† Luke, xxii. 21.

*friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me.**

Instead of attending to the allusion, the twelve began immediately to inquire among themselves, which of them it was, that should do this thing: *And they began to be exceeding sorrowful, and to say unto him, one by one, Lord, is it I? And another said, Is it I?†* Our Lord, instead of giving a direct answer to each individual, merely repeated his assertion in general terms: *It is one of the twelve.‡* Yes. *He that dippeth his hand with me in the dish, the same shall betray me.§* The Son of man indeed goeth, as it was determined, and as it was written of him: but woe unto that man, by whom the Son of man is betrayed! *It had been good for that man, if he had not been born.||*

That our Lord uttered these words generally, and without any direct or marked reference to Iscariot, is clear; for the Apostles continued to look *one on another, doubting of whom he spake.¶*

Now, St. John, the personal friend of our Saviour, was reclining nearest to him; and Simon

* Psalm, xli. 9.

† Luke, xxii. 23. Mark, xiv. 19. Matt. xxvi. 22.

‡ Mark, xiv. 20, 21. § Matt. xxvi. 23, 24.

|| Luke, xxii. 22.

¶ John, xiii. 22. 27.

Peter, restrained, by the rebuke he had so lately received, from speaking himself, beckoned to John, that he should ask, in a whisper, *who it should be, of whom he spake.* He, then, lying on Jesus' breast, saith unto him, *Lord, who is it?* Jesus answered, *He it is, to whom I shall give a sop, when I have dipped it.* That all this passed in a whisper, is evident from the fact, that, when he afterwards said to Judas, *That thou doest, do quickly, no man at the table knew for what intent he spake this unto him.* But some of them thought, because Judas had the bag, that Jesus had said unto him, *Buy those things that we have need of, against the feast; or, that he should give something to the poor.* They appear, it may be observed, to have thought, that, notwithstanding the present supper, he still intended to keep the feast on the morrow.

In the mere circumstance of our Lord's dipping a morsel in the sauce, and giving it to one of his disciples, there was nothing remarkable. In his character of ruler of the feast, he would do this, as a matter of course, to all; and it may now have been Iscariot's turn to receive it. But, in the *manner* of doing it, there was evidently something significant; while horror was depicted on the countenance of the

son of Zebedee. For, the conscience-stricken traitor, with that mixture of boldness and timidity, which we so often see in the guilty, immediately, but in an under tone, enquired, *Master, is it I?* The answer was dignified and decided. *Thou hast said.* Jesus, while displaying a full knowledge of his designs, would not condescend to upbraid him for his perfidy. And, if the heart of Judas had not been *harder than a piece of the nether millstone*, he would, surely, have been touched by the benevolence, which forbore to expose him openly, to the detestation of his fellows; and, convinced by his Master's miraculous knowledge of what *had been whispered against him**, that he possessed, both, the means of detecting the most crafty devices, and the power, also, of bringing them to nought, he would have prostrated himself before his injured Benefactor, and sought that forgiveness, which, has never been withheld, from the truly penitent. But no. The same sun which beams life and health upon the pure, shines but to putrefy, where corruption is ingrained. The apostate, therefore, became but the more anxious to accomplish his treachery; and to guard against the frustration of a project, which he knew to be

* Psalm, xli. 7.

infallibly detected. Accordingly, when he had received the sop, he went immediately out.

It was night, and the ceremonies of the festival were drawing to a close. They again washed their hands; after which, it was usual, on such occasions, for the officiator or ruler, once more, to address the assembled company, on the mercies of Jehovah, and the redemption of Israel from the sword of the destroying angel. At the conclusion of this exhortation, he blessed a third cup of wine, which, together with a portion of bread reserved for that purpose, he distributed to the guests. During the former part of the entertainment, general conversation was permitted; but, towards the conclusion, it partook of a more purely religious character; and related, always, to the origin, or the object, of the Passover. Hence, they prepared themselves for it, while performing their ablutions, by uttering a short ejaculatory prayer.

On resuming, therefore, their places at the table, the eleven were prepared to receive our Lord's exhortations, with more than ordinary attention and respect. But, instead of referring to the Jewish Passover, the holy Jesus solemnly announced his immediate glorification: *Now is the Son of man glorified, and God is glorified in him. If God be glorified in him, God shall also*

*glorify him in himself, and shall straightway glorify him.**

Now, when our Lord speaks of a glorification soon to take place, he alludes, no doubt, to his approaching resurrection from the dead; since, by that stupendous event, the Son of man was proved to be, also, the Son of God; and, having triumphed over the principalities and powers of darkness, his enemies were made his footstool. But, if such be the case, it seems impossible to give a *future* signification, to the former part of the sentence; and, therefore, when the blessed Jesus says, 'The Son of man is glorified,' he must, of necessity, refer, either, to something that was already past, or to something that was actually taking place before their eyes. The traitor had now departed; he had perhaps escaped unmarked, while the other disciples were engaged in these last ablutions: and the Lord Jesus had returned to the table, determined, and prepared, to institute the Sacrament of his Body and Blood; to which, it would seem, that the passage refers, which I have just read. For, in that sacrament, he did, if we may use the expression, anticipate his sacrifice; and, by the sacramental symbols, he applied to his followers, individually, the benefits

* John, xiii. 31, 32.

resulting from his meritorious death and passion. They were, henceforth, no longer Jews, under the Mosaic Covenant, with its secular blessings, and temporal rewards; but Christians, under the New Covenant, with its spiritual privileges, and everlasting sanctions. They were no longer to be considered, merely, as possessors of an earthly Canaan; but, through Christ, they had become inheritors *of a better country, that is, a heavenly*. The crown of their rejoicing was no longer to be, that they had Abraham for their father; but, that they had Jesus for their Redeemer, .. their Prophet, Priest, and King. *Now, therefore, at this very time*, the Lord Jesus had gathered the first-fruits of that rich harvest, which he was about to reap. Life and immortality had been brought to light; and he had a foretaste of those blessings, which were soon to be achieved for all men: first, by his sacrifice; and then, by his intercession.

Now, to procure these good gifts for men, was the very object for which the Son of God became incarnate. In the accomplishment, therefore, of this object, his glory, as the Son of man, consisted. Hence, Jesus was, at this very time, glorified, and God was glorified in him; glorified, if not before men, yet, at least, in the presence of those ministering spirits, who have ever been

interested in the welfare of our race, and desirous of looking into the mysteries of our salvation.

Our Lord now proceeded to address the assembled Apostles, on that new principle, according to which, as subjects of His kingdom, they were henceforth to act.

*Little children, said he, yet a little while I am with you. Ye shall seek me : and as I said unto the Jews, Whither I go, ye cannot come ; so now I say to you. A new commandment I give unto you, That ye love one another : as I have loved you, that ye also love one another. By this, shall all men know that ye are my disciples, if ye have love one to another.**

The new commandment, is so clearly connected with the new sacrament, that, to be in charity with all men, has ever been enjoined by the Church, as a primary essential for the worthy reception of the eucharist. I cannot, therefore, conclude this lecture, more profitably, than by offering to your consideration a few plain remarks upon that law, the observance of which ever has been, and ever must be, the characteristic distinction of the true disciples of Jesus, and the real members of his spiritual kingdom.

The first question that arises, is, How is this a

* John, xiii. 33. 35.

new commandment? Even before the advent of our Saviour, philosophers had discovered, how much the welfare of society depends upon the cultivation of the social affections; and, consequently, they had recommended benevolence, as a virtue of the first importance, and the highest value. Many and beautiful are the passages, in which they attempt to prove, that benevolence, like virtue, is its own reward; and, by the idle hope of posthumous fame, the enthusiast has been allured to peril his body, and sacrifice his life, for his country's good. But it was a new thing, to command, as a positive, binding, and unalterable duty, that which had been hitherto considered, as rare, distinguishing, and immortalizing virtue. You observe the difference: philosophy regarded it as a virtue, reflecting the highest honour on the few who professed it; Christianity represents it as a necessary and essential duty, without the performance of which, faith being dead, we cannot really and in truth be the disciples of HIM, in whom alone we can hope for salvation.

But yet further. Our Lord holds up himself, as the pattern and example of what our benevolence ought to be: *As I have loved you, that ye also love one another.*

And what manner of love is this, which Christ Jesus has thus evinced towards us? If we regard

him merely as the Son of *man*, then he is an example of the *extent* to which our love to mankind is to be carried. *Because*, as his beloved disciple observes, *he laid down his life for us, we ought to lay down our lives for the brethren.** And, even as the *Author and Finisher of our faith* endured the cross, despising the shame, on account of the joy which was set before him†, the joy of exalting his human nature to the right hand of the throne of God; so, the hope that is laid up for us in heaven‡, the crown of righteousness, which awaits us from the righteous Judge, should cheer us, in the discharge of our duty to an ungrateful world; should strengthen us, when striving against sin, *to resist even unto blood.*

But, when we take a higher view; when we consider Jesus as the Son of God, *one with the Father*§; *by whom all things were created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers*||; and when we remember, that this glorious Being, (who was from all eternity *with God*¶, that is, God the Father; and *was God*, that is, God the Son,) yet, *made himself of no reputation*, and appeared on earth *in the*

* 1 John, iii. 16.

§ John, x. 30.

† Heb. xii. 2.

|| Col. i. 16.

‡ Col. i. 5.

¶ John, i. 1.

*likeness of men; and, being found in fashion as a man, humbled himself, and became obedient unto death, even the death of the cross**,.. when we view our Lord in this light, then, we observe another, and a more sublime feature, in his benevolence; namely, its disinterestedness. Surely, He must have been influenced, purely, by loving-kindness, compassion, and tender mercy, as disinterested, as they were incomprehensible,.. by loving-kindness, compassion, and tender mercy, for the apostate sons of a fallen race, who never can recompense him for his sufferings, and who, too often, requite his compassion with indifference, ingratitude, or even contempt. Herein, indeed, it is, that the love of God is pre-eminently commended to us; *in that, while we were yet sinners, and, consequently, his enemies, enemies of the cross of Christ, Christ died for us.*†

Not only is the commandment, new in this respect, but we may trace in it the grand distinction, also, between the divine ethics of the Gospel, and the various codes of philosophy, framed by mere worldly philosophers. By the latter, whether in ancient, or in modern times, an appeal is continually made, to the selfish feelings of our nature; while the whole tendency of

* Phil. ii. 7, 8.

† Rom. v. 8.

the Gospel, with respect to our duty to others, is, so far as possible, to keep self altogether out of sight.

With respect to the virtue of philanthropy, the philosopher argues in its favour, by proving, what is indisputably true, that, our own good, is involved in that of others; and that, whatever advances the happiness of the whole body, must include the happiness of every particular member; or that, the exercise of the benevolent affections is a source of satisfaction to ourselves, and has a tendency to conciliate the esteem of others. But the Gospel, in its simplicity and fullness, exhorts us to seek the good of our neighbour, as an *end* in itself: it tells us, as in other respects, so also in this, to love him, in the same manner, as we love ourselves; that is, to seek his advantage, without any ulterior aim or object.

On the wisdom of this system, the event may be permitted to pronounce. He who takes the secular philosophy for his guide, invariably increases in selfishness, as he advances in years. Disappointed, in not having, always, met with the return which he was led to expect, the man of this world learns to regard his neighbours with suspicion; and, ascribing the few disinterested acts which he may chance to have performed, to the enthusiasm of youthful spirits, or the incon-

siderateness of boyish impetuosity, he thinks to display his knowledge of the world, and his superior experience, by discarding all care for others, or, at least, by becoming, more and more, wrapped up in self, or in things, directly or indirectly, belonging to self. But the heart of the true Christian is warm, and his affections no less generous, in age than in youth; while, his virtuous principles having ripened into virtuous habits, he continues to diffuse on all around him, the beams of that peace, tranquillity, and joy, which the Holy Ghost has kindled in his own breast; until his last sigh is breathed forth, in a prayer for the welfare of those, whose happiness he has unceasingly laboured to promote.

But, if the blessed Jesus is the example, of what our benevolence ought to be, then is this commandment, in yet another sense, pre-eminently new.

Before HIS coming, who ever expended one thought, on the spiritual welfare of his fellow-creatures? The moralist and philosopher delighted to exercise their ingenuity, to display their talents, and to establish their fame, by inventing systems, which might employ the studious, and interest the reflecting. But who ever thought of sacrificing, together with life itself, that reputation, which to some men is dearer than life, in

order to bear witness to an unwelcome truth, (9) to carry conviction to a sinner's conscience, or to instruct the ignorant and friendless? Perchance, you may hear the speculatist of the present day, insist on the advantages of general education; perchance you may see him, zealously promoting institutions, which have for their object the education of the lower classes of society. But wherefore is this the case? It is either because he perceives the policy of such a course; or because he knows, that, unless he be the advocate of such measures, he will lose his popularity, in an age when the bare possession of something like intellectual powers, is deemed sufficient, to cover a multitude of the most atrocious crimes; and when the cultivation of what is called *mind*, is considered paramount to the quiet growth of every moral excellence and virtue. At all events, it is for the *mental*, not the *spiritual*, welfare of the public, that he cares. For, even though he profess to be a Christian, yet, when you speak to him of the necessity of maintaining, vindicating, and propagating, the truth as it is in Jesus, what is the reply you receive? He tells you, forsooth, that, although he is a friend to morality, he thinks the question of a man's religious tenets, should rest solely between the conscience of the individual, and his God: 'What

have I to do,' he demands, 'with another man's creed?'

Much every way: is the answer, of the true Christian. For, what says the Apostle? *If any man have not the spirit of Christ, he is none of his.** But, if he *has* the spirit of Christ, then he becomes, in the language of St. Peter, *a partaker of the divine nature.†* And, if such be the case, he must be deeply, earnestly, and zealously, interested in that divine scheme, which Providence is accomplishing on earth. Now, that scheme, that object, for which the Son of God came down from Heaven, is, to save souls. If, therefore, our benevolence, however inferior in degree, is of the same character as his, . . . we also, must be zealously concerned for the salvation of souls. Hence, the Christian feels, that he is in duty bound, to obey the benevolent injunction of Christ; and, so far as his influence may extend, to bring *every creature‡*, under the dominion of the Gospel; and *to teach all men, to observe all things whatsoever, that have been commanded*, by the only Mediator between God and man. §

Yes, my brethren: high and holy is the Christian's privilege. He is a joint labourer with God||; a fellow-helper of the Truth¶; working

* Rom. viii. 9.

† 2 Peter, i. 4.

‡ Mark, xvi. 15.

§ Matt. xxviii. 20.

|| 1 Cor. iii. 9.

¶ 3 John, 8.

together with God *; called upon to beseech men in God's behalf. And, in so doing, he must be influenced by a principle, which nothing human can bestow. For, what can he expect of worldly advantage, when waging a war of extermination, with the pride, the passions, and the prejudices of mankind? What, when contending against the extremes of infidelity and fanaticism? What, when refuting the wise man after the flesh, or, when seeking to control and modify those rapturous feelings, which the truths that he has himself been the instrument of teaching, have animated, roused, and warmed? What has he to look for, but the indignation of the debased and sensual, the contempt of the merely intellectual, and the scorn of the spiritually proud!

Yet, notwithstanding all these disadvantages, how gloriously did the spirit of real benevolence influence the Apostles, after their Lord's departure. Never before, did twelve men sacrifice friends and country, life and fame, to attest a fact, and announce a truth, by the mere renunciation of which, any one of them might have been hailed as a patriot, and invested with all which this world holds dear. Nor has the example been lost. Ques-

* 2 Cor. vi. 1.

tions may arise even among serious Christians, as to what is the truth: but never has the real disciple of Jesus doubted, that, above all things, and before all things, it is his duty to maintain, defend, and promulgate, what he BELIEVES to be the truth. This is the principle, which has compelled the confessor to endure the rack, and the martyr to die at the stake, rather than renounce their faith, or deny their Saviour. This is the principle, which has supported, encouraged, and inspirited the cloud of Christian witnesses, from that day, when Stephen, the captain of this noble army, saw the heavens opened, and his glorified Saviour standing at the right hand of God (10), and cheering him to his duty, with a benignant smile; down to the hour, when Cranmer, Ridley, and Latimer, sealed, and sanctified by their blood, the *catholic* (11) principles of the English Reformation.

NOTES TO LECTURE I.

NOTE (1), page 1.

“ THERE was one week, called the *Hebdomas magna*, or the great week, before Easter, which they (the primitive Christians) observed with greater strictness and solemnity above all the rest. No one can better describe it to us, than St. Chrysostom, who tells us, ‘ It was called the great week, not because it consisted of longer days, or more in number, than other weeks; but because, at this time, great things were wrought for us by our Lord: for, in this week, the ancient tyranny of the devil was dissolved, death was extinct, the strong man bound, his goods were spoiled, sin was abolished, the curse was destroyed, Paradise was opened, Heaven became accessible, men and angels were joined together, the middle wall of partition was broken down, the barriers were taken out of the way, the God of Peace made peace between things in heaven and things in earth; therefore, it was called the great week. And, as this is the head of all other weeks, so the great Sabbath is the head of this week; being the same thing in this week, as the head is in the body. Therefore, in this week, many increase their labours: some adding to their fastings, others to their watchings; others give more liberal alms, testifying the greatness of the divine good-

ness, by their care of good works, and more intense piety and holy living. As the Jews went forth to meet Christ, when he raised Lazarus from the dead, so now, not only one city, but all the world, go forth to meet him, not with palm branches in their hands, but with alms-deeds, humanity, virtue, fastings, prayers, watchings, and all sorts of piety, which they offer to Christ their Lord. And not only we, but the emperors of the world, honour this week, making it a time of vacation from all civil business, that the magistrates, being at liberty from the business of the law, may spend all their days in spiritual service. Let the doors of the courts, say they, all be shut up; let all disputes, and all kinds of contention and punishment, cease; let the executioner's hand rest a little: common blessings are wrought for us all by our common Lord; let some good be done by us, his servants. Nor is this the only honour they show to this week; but, they do one thing more, no less considerable. The imperial letters are sent abroad, commanding all prisoners to be set at liberty from their chains; for, as our Lord, when he descended into hell, set free those that were detained by death; so the servants, according to their power imitating the kindness of their Lord, loose men from their corporal bonds, when they have no power to relax the spiritual.' All this is repeated by St. Chrysostom, in another of his Lent sermons, in nearly the same words." — Bingham. *Origines Ecclesiasticæ*, book xxi. chap. i. sect. 24.

Concerning the duration, the time, and the mode, of observing the Quadragesimal or Lent fast, the disputes among the primitive Catholics were many, and sometimes bitter; but the following observations of St. Chrysostom were written for all ages, and they afford a fair

specimen of the plain, practical, common sense, for which that father is remarkable :

“ We are wont to ask one another, how many weeks we have fasted during Lent; and we hear some answering, two; another, three; another, all. But what advantage is it if we have kept the fast, and not improved our conduct? If a man tells you, ‘ I have fasted the whole of Lent,’ let your answer be, ‘ I had an enemy, and I am reconciled to him; I had a habit of reviling, and I left it off; I had a custom of swearing, and the evil propensity is broken in me.’ It is of no use for a merchant to have traversed a vast extent of ocean, unless he return laden with an increase of goods; nor is there any use in our fasting, if we have passed over the time, without having derived any good fruits. If our fasting has consisted merely in abstaining from meats, . . . when the forty days are terminated, our fast will have passed away. But, if our fast consist in abstaining from our sins, when the fast has come to an end, the benefit will still remain, and will lay up for us treasures in the heavens.” — Chrysost. *Hom. 16. to the People of Antioch.*

The spirit, here so nobly inculcated, is finely embodied in an Arabic distich, quoted by the learned author of *Mahometanism Unveiled* : —

How many feast, while they fast !
How many fast, while they feast !

Vol. i. p. 358.

Descending from ancient to modern times, I cannot refrain from transcribing the words of a venerable prelate, in whom one of the purest branches of the Catholic Church of Christ may justly be complacent : I mean Dr.

Alexander Jolly, Bishop of Moray, in Scotland; a prelate, who is regarded with filial affection by the members of his own communion, and to whom the adherents of the established system are glad to pay their tribute of esteem and respect.

“Our own church,” observes this good man, “which, as far as the degenerate temper of modern times will allow, treads in the steps of the primitive church, whence she is descended, distinguishes the holy week by a separate office for every day; and the whole service is devoutly fastened to the cross of our divine Redeemer, both God and man, . . a man suffering, as God in one person with the humanity, satisfying for the sins of the whole world. The iniquity of us all was laid upon him; a load which nothing but his almighty strength could enable him to support; who, therefore, himself, bore our sins in his own body on the tree, that we, being dead unto sin, might live unto righteousness, healed by his stripes. Inflamed by the love of our suffering Lord, whose suffering, to distinguish it from all others, is commonly called his Passion, we fervently pray, in the pathetic collect for Palm Sunday, which is the collect for the week, down to Good Friday, that we may be so conformed to his patient suffering, as that we may share the joy and glory of his resurrection. And in the several Epistles and Gospels, we hear and are melted down by the knowledge and love of Christ crucified. Now, especially, our hearts are pierced by the Divine Word, while we view him ascending Mount Calvary, *If any man will come after me, let him deny himself, and take up his cross, and follow me*; each saying, and practically feeling, with the Apostle, *I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me*; and the

life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me. Surely, then, we shall give ourselves unto him in return. But in vain we pretend to be his, if we harbour or give the least entertainment to any of those sins which were his murderers, and the real cause of all his sufferings and sorrows. No, no! They that are Christ's, have crucified the flesh, with its affections and lusts." — *Observations on the Sunday Services prescribed by the Liturgy. By the Right Reverend Alexander Jolly, D.D., one of the Bishops of the Protestant Episcopal Communion in Scotland.*

NOTE (2), page 4.

It may be observed, that our Lord directed his Apostles, when they met the certain person, τὸν δεῖνα, to give a reason for the application; . . . 'The master's hour is come.' It was the custom of the inhabitants of Jerusalem to open their houses 'during the festival, and to lend, freely, their rooms to their provincial brethren: no apology, therefore, was necessary for requesting the loan of his guest chamber. But since there happened to be a great dispute (see Cudworth, vol. iv. p. 264.), this year, between a large party among the people, and the consistory in Beth Jezek, as to the precise day of the week on which the fourteenth of Nisan, calculated from the appearance of the new moon, would fall, it was proper to assign a cause why the Lord Jesus should, in this instance, deviate from his usual mode of proceeding, and neglect to adhere to the regulations of those who sat in Moses' seat. The man, ὁ δεῖνα, was probably a disciple; he, consequently, knew who was meant by

the master; and the assertion, that *his hour is come*, would imply, that something was to occur on the morrow, to prevent the Messiah from keeping the feast on the day appointed by the Jewish senate, and strictly observed by the Pharisees.

But, were we to enter upon what the learned Dr. Cudworth calls ‘the nice and perplexed, but famous controversy,’ relating to the day, on which the Jews kept the passover, in the year of our Lord’s passion, this note would swell into a dissertation, little interesting to the general reader. The leading arguments may be found, in Dr. Adam Clarke’s *Discourse on the Eucharist*, and in Mr. Townsend’s *Chronological Arrangement of the Scriptures*. The prevailing opinion of modern divines appears to be, that our Lord *did* eat the passover; but that he did *not* eat it on the day observed by the Pharisees.

NOTE (3), page 5.

The learned and excellent Joseph Mede, having shown, that the primitive Christians were accustomed to consecrate, as a church, some ἀνάγειον, or ὑπερῶον, an upper room, such as the Latins call *cœnaculum*, (being, according to their manner of building, as the most large and capacious of any other, so likewise the most retired and freest from disturbance, and next to heaven, as having no room above it;) proceeds to observe:—“Such an Hyperôon, as we speak of, was that remembered by the name of Cœnaculum Sion, where, after our Saviour was ascended, the Apostles and disciples (as we read in Acts, x. 13.) assembled together daily, for prayer and

supplication; and where, being thus assembled, the Holy Ghost came down upon them in cloven tongues of fire, at the Feast of Pentecost. Concerning which, there hath been a tradition in the Church, that this was the very room wherein our blessed Saviour, the night before his passion, celebrated the passover with his disciples, and instituted the mystical supper of his body and blood for the sacred rite of the Gospel;..the same place, where, on the day of his resurrection, he came, and stood in the midst of his disciples, the doors being shut, and, having showed them his hands and his feet, said, *Peace be unto you: as my Father hath sent me, even so send I you* (John xx. 21.);..the place, where, eight days, or the Sunday after, he appeared in the same manner again unto them, being together, to satisfy the incredulity of Thomas, who, the first time, was not with the rest; .. the place, where James, the brother of our Lord, was created, by the Apostles, bishop of Jerusalem;..the place, where the seven deacons (whereof Stephen was one,) were elected, and ordained; .. the place, where the Apostles and elders of the church at Jerusalem held that council, and pattern of all councils, for decision of that question, *Whether the Gentiles which believed, were to be circumcised, or not.* And, for certain, the place of this cœnaculum was afterwards enclosed with a goodly church, known by the name of the Church of Sion, upon the top whereof it stood: insomuch that St. Hierome, in his *Epitaphio Paulæ*, made bold to apply that of the Psalm unto it, ‘*Fundamenta ejus in montibus sanctis: diligit Dominus portas Sion super omnia tabernacula Jacob.*’*

“If this tradition be true, it would seem by it that

* “*Her foundations are in the holy mountains: the Lord loveth the gates of Sion more than all the dwellings of Jacob.*”

this cœnaculum, from the time our blessed Saviour first hallowed it by the institution and celebration of his mystical supper, was, thenceforth, devoted to be a place of prayer and holy assemblies. And, surely, no ceremonies of dedication, no, not Solomon's Temple itself, are comparable to those sacred guests whereby this place was sanctified. This is more easy to be believed, if the house were the possession of some disciple, at least, if not of kindred also, to our Saviour, according to the flesh; which both reason persuades, and tradition also confirmeth to have been." — *Churches, that is, appropriate Places for Christian Worship, both in, and ever since, the Apostles' Time: by Joseph Mede, B.D.*

NOTE (4), page 6.

For proof that these were the opinions, though not of all, yet of a great many, of the contemporaries of the Apostles, see Bishop Blomfield's *Dissertation on the traditional knowledge of a promised Redeemer*, pp. 111. 115.; or the more elaborate work of Professor Bertholdt.

NOTE (5), page 8.

It is not possible to ascertain, *precisely*, all the paschal ceremonies, as they existed in our Saviour's time. It is safer to adhere to the general view, than to descend too minutely to particulars. I have endeavoured, in the text, to throw some light upon the concise narrative of the Evangelists, by comparing it with Jewish tradition, as stated by Lightfoot, Scaliger, Calmet, Dodd, Hales, Horne, and Townsend.

NOTE (6), page 11.

“The reason of the common practice of washing, is not difficult to find: for, as they used, in those days, neither spoons, knives, nor forks, but ate with their hands, it became absolutely necessary to cleanliness, and even to health, to wash their hands before and after meat. Hence the propriety of our Saviour’s words, Mat. xxvi. 23.: “*He that dippeth his hand with me in the dish, the same shall betray me.*”—Brown. *Antiquities of the Jews*, vol. i. p. 454.

NOTE (7), page 13.

See Bishop Warburton. *Divine Legation*, book iv. sect. 4.

NOTE (8), page 15.

The following is Dr. Hammond’s paraphrase of John xiii. 14—17.: “If I then, your Lord and Master, have washed your feet, ye also ought to minister and serve, and do all offices of charity, to one another, and to all that shall be under you, as ye are under me; that is, to all believers in the Church; and labour to cleanse them from all their sullages (see v. 7.). For, what I have now done, is on purpose to show you, how you ought to behave yourselves in that authority in the Church, wherein ye shall succeed me. Verily, verily, I say unto you, the servant is not greater than his Lord;

nor you, my apostles, that I mean to settle governors of the Church, greater than I, from whom you have your commission, and by whom you are constituted."

St. Augustine, in considering the circumstance of our Lord's washing the feet of his Apostles, observes, that in baptism a man is washed all over; but he afterwards soils his feet, by treading on the ground; that is, by intercourse with the world, which defiles the affections, those feet of the mind. Therefore, there is need that our Lord should wash our feet daily; and this he does, by his intercession for us. There is need, moreover, that we should daily wash our own feet; which we do, by ordering aright our spiritual steps, and praying for the pardon of our sins. If we confess our sins, he is faithful and just, to forgive them, and to cleanse us from all iniquity. See his Tractat. lv. on St. John, xiii.

NOTE (9), page 30.

"Truth," says Tertullian, "is the philosopher's *mistress*, whom, by courting, he corrupts; looking at nothing but his own glory: but Truth is the Christian's matron, whose directions he follows; because he looks for no glory but that which is to come."—Tertul. *Apol.*, 46.

How noble is Bishop Ridley's declaration, . . made, too, when he was already in prison, and when he knew that his enemies were thirsting for his blood, and devising his death!.. "Though my body be captive, yet my tongue and my pen, as long as I may, shall freely set forth that, which I am undoubtedly persuaded to be the truth of God's word. And yet I will do it, under this protestation, . . call me Protestant who list, I do not pass

thereof: . . my protestation shall be this, that my mind is, and ever shall be, God willing, to set forth, sincerely, the true sense and meaning, to the best of mine understanding, of God's holy word, and not to decline from the same, either for fear of worldly danger, or else for hope of gain. I do protest, also, due obedience, and submission, of this my writing, and in all other mine affairs, unto those of Christ's church which be truly learned in God's holy word, gathered in Christ's name, and guided by his spirit." — Bp. Ridley *against Transubstantiation*.

True to the last, when brought to the stake, this holy martyr declared: "So long as the breath is in my body, I will never deny my Lord Christ, and his known truth. God's will be done in me." — Wordsworth. *Eccles. Biogr.*, vol. iii. p. 419.

"Whoever," says the Dean of Westminster, "has admired the faith, and heroic sufferings, of Ignatius, or Polycarp, must look with no less satisfaction, on those of Ridley, Latimer, Cranmer, and Hooper. And whoever will sit down to the serious perusal of their history, must, I think, rise up the better Christian; better prepared to meet the common evils of life with resignation, and to surrender life itself, with joyfulness, into the hands of God who gave it. It is impossible not to venerate their glowing piety, their profound humility, their patience under sufferings, their praises of God under distresses and privations of every kind, their prayers for their persecutors, their exemplary and triumphant death. And whoever has any feeling for learning, and the powers of reason, must be particularly affected, when he sees them exerted, under circumstances the most disastrous, the most calculated to depress

courage, and to crush the resources of genius; where books were withheld from the imprisoned saints; where the memory alone was to supply its stores, for the appointed debate; and where the removal to the place of disputation, was but the first and certain step to the expecting flames!

“It is true, that, in a certain sense, none of these evils were necessary: they might have been avoided, in the one case, by disavowing the name itself of Christian; and, in the other, by a base surrender of the vital doctrines of Christianity, to the demands of superstition armed with power. And thus, the profession of the Gospel is the immediate and only cause of its own sufferings. But, instead of affording an imputation against Christianity, as the timid or the worldly man is apt to reason, this adds to its lustre and credit. For what is it which prompts the professor of the faith to this intrepid encounter of danger and death, this cheerful submission to evils which appal all other men? What, but the strong testimony of conscience resting on the word of God; and more valuable itself, than all the goods of life? What, but the feeling of the divine support, which lifts the soul from the pains of the body? What, but the joyful anticipation of that happiness to which the martyr passes, through his brief, though sharp, torment, where faith discovers visions of approaching glory, and exclaims, from the scaffold and the stake, ‘Behold, I see the heavens opened, and the Son of man, who, through sufferings, went before, to prepare a place for his true followers, sitting at the right hand of God.’”—Dean Ireland. *Paganism and Christianity Compared*, pp. 35. 37.

NOTE (10), page 33.

On the change of attitude in our blessed Lord, it is remarked by St. Augustine (*Quæst. in Nov. Test.*, 88.), and by Gregory the Great (*Homil. 29. in Evang.*), that He who sits as a judge, is, at this time, seen standing at his Father's right hand, the Helper and Advocate of his protomartyr.

"When we speak of the Providence of God," says Dr. Hey, "we mean, that cause, in God, of effects which, in man, would be ascribed to foresight. In like manner, when we speak of sitting, we mean, that state of things which would produce sitting in a man; and so of standing. By Christ's *sitting* at the right hand of God, we mean, that state of dignity, authority, equality of rank, which, according to our customary notions, would occasion a man to sit at the right hand of a great personage. By Christ's *standing* (Acts, vii. 55.), that state of showing protecting care over a *dying* servant, which would cause the same person, if man, to stand. The postures, therefore, are only different circumstances; and the descriptions of them no more contradict one another, than a man contradicts himself by sometimes giving orders to his servant, and sometimes paying him his wages." —*Lectures*, vol. ii. p. 411.

NOTE (11), page 33.

"Touching my doctrine of the sacrament, and other my doctrine, of what kind soever it be, I protest it was never my mind to write, speak, or understand any thing

contrary to the most holy Word of God, or else against *the holy catholic Church of Christ*; but, purely and simply, to imitate and teach those things only, which I had learned from the sacred Scripture, and of *the holy catholic Church of Christ, from the beginning, and also according to the exposition of the most holy and learned Fathers and martyrs of the Church.*

“And if any thing hath, peradventure, chanced otherwise than I thought, *I may err, but heretic I cannot be*; forasmuch as I am ready, in all things, to follow the judgment of the most sacred Word of God, and of *the holy catholic Church*; desiring none other thing, than meekly and quietly to be taught, if any where, (which God forbid!) I have swerved from the truth.

“And I protest, and openly confess, that, in all my doctrine and preaching, both of the sacrament, and other my doctrine, whatsoever it be, not only I mean and judge those things, *as the catholic Church, and the most holy Fathers of old, with one accord, have meant and judged*; but also, I would gladly use the same words that they used, and not use any other words, but to set my hand to all and singular their speeches, phrases, ways, and forms of speech, which they do use in their treatises upon the Sacrament, and keep still their interpretation. But in this thing I only am accused for an heretic, because I allow not the doctrine LATELY brought in of the sacrament, [the doctrine of transubstantiation] and because I consent not to words not accustomed in Scripture, and unknown to the ancient fathers, but *newly* invented and brought in by men, and belonging to the destruction of souls, overthrowing of pure and OLD religion.”—*Tenour of the Appeal of Archbishop Cranmer, from the Pope, to the next General Council.*

"Then he [Archbishop Parker] mentions the Nicene and African decrees, forbidding appeals to the Bishop of Rome, and for the ending of controversies in the provinces where they were begun; forbidding him to send his clerks, to meddle in other provinces; that we may repose ourselves *in the antiquity of the Christian catholic Church of England.*" — Strype. *Life of Abp. Parker*, vol. ii. p. 218.

"After three days' adjourning, the court met again; and then Latimer and Hooper desired to purge themselves of the imputation of heresy. They affirmed, they had never advanced any thing concerning the blessed sacrament, but what was agreeable to the Scriptures, and the true catholic faith." — Collier. *Eccles. Hist.*, vol. ii. p. 279.

"So we, therefore, because we are taken by them [the Papists] for madmen, and are traduced as if we were heretics, and as if we had nothing to do with Christ, nor the Church of God, have thought it not unreasonable, or unprofitable, to propound, openly and freely, the faith in which we stand, and all that hope which we have in Christ Jesus; that all may see, what we think of every part of the Christian religion, and so determine with themselves, whether that faith, which they must needs perceive to be consonant to the words of Christ, and the writings of the Apostles, and the testimonies of the *catholic* Fathers, and which is confirmed by the example of many ages, be only the rage of a sort of madmen, and a combination or conspiracy of heretics." — Bishop Jewell. *Apology of the Church of England.*

These, and innumerable quotations, might be adduced to show that the object of the Reformers (not the *founders*, for we acknowledge no other Founder but

Christ himself,) of the Church of England, was not to quit the *Catholic* Church, but simply to cleanse it, from, what Bishop Hall calls, *the untempered mortar of new inventions*. But it is to be observed, that, by applying the term *catholic* to the Church, . . a term which our Reformers anxiously retained, but of which, some of their descendants, too carelessly, concede the exclusive application to the Romanists, . . the ancient fathers certainly did *not* intend, as is sometimes supposed in modern times, to comprehend *all* denominations of professing Christians; but, on the contrary, to denote *one particular communion*, namely, that, which, spreading, by its various branches, over all the world, had descended from the Apostles, by the regular succession of its bishops. In after times, the title of Catholic implied, also, a reception of the doctrine agreed to at the Council of Nice. Thus, the pious and eloquent Pacian, A.D. 370., expressly says: "Christian is my name, Catholic is my surname: by the former, I am distinguished from the heathen; by the latter, from heretics and schismatics." . . "This surname," remarks Valesius, Euseb. lib. vii. cap. 10., "appears to have been bestowed on the Church, about the first succession from the Apostles; when heresies arose in many places, and attempted to subvert the true faith of Christ, and the tradition of the Apostles. For, then, the name Catholic was given to the orthodox only, that the *true genuine church of Christ might be distinguished from the spurious conventicles of heretics*." . . This observation of Valesius is quoted with approbation, by Bishop Bull, *Judicium Ecclesiæ Catholicæ*, vi. 14.

St. Cyril of Jerusalem informs his catechumens (cap. xviii.), that "the church is called Catholic, because it teaches *all* those truths, which *all* men are

bound to know, in order to their salvation." Or, the title may have been originally assumed, to distinguish the Christian, from the Jewish church; since the former was open to all the nations of the earth, the latter confined to one people. But it is not of *names*, but of *things*, that we are speaking. It would be absurd in a foreigner to deny our assertion, that the President of the House of Commons is the only member who never addresses that assembly, simply on the ground, that he is called the Speaker. But not less erroneous would it be, to contend, that we must contemplate all who profess and call themselves Christians, when we speak of the Catholic Church, merely because the word Catholic signifies universal.

Whatever be the derivation of the title, it was used by the Fathers, in the ecclesiastical sense, to distinguish one particular church from a variety of contending sects; and, though not etymologically correct, we should be nearer the truth, if we were to translate *the Catholic Church*, not into *the universal Church*, but into *the true Church*.

The Catholic Church, both in the East and the West, became corrupt, in the dark ages; nor did England escape the contagion. But, when our English reformers abolished those corruptions, that they did not intend to leave that church, in which the apostolical succession existed, . . . that church, of which Ignatius, Justin, and Cyprian, of which Athanasius, Gregory, and Basil, Chrysostom, Ambrose, and Augustine, . . . that church, of which the holy Apostles themselves, were members, . . . is proved, not only by the assertions of those reformers, but by the fact, that they procured an act of Parliament, to enjoin, "that no person or persons, who shall be authorized by the Queen, her heirs, or successors, to execute any spiritual

jurisdiction, shall have any authority or power to determine or judge any matter or cause to be heresy, but only such as heretofore has been determined, ordered, or adjudged to be heresy by the authority of the canonical Scriptures, or *by the four first general councils, or any of them, or by any other,*" &c.—*Collier's Eccles. Hist.* ii. 421.

Now, when the first four general councils assembled, their decisions were binding only upon Catholics, as distinguished from all other Christians. Our reformers, then, in procuring this act of Parliament, proved, *first*, their wish, to restore the church to primitive purity; and, *secondly*, their opinion, that primitive purity was to be found in that communion of Christians only, which was formerly designated the Catholic Church.

Let, then, a member of the Church of England, when conversing with Protestants of other communions, never forget, that he is a Catholic; as, when conversing with a *Roman-catholic*, he should always remember, that he is a Protestant, . . one who protests against the corrupt adjunct of *Roman*, with all its attendant errors. Well would it be for England, if her clergy were constantly to bear in mind the injunctions of an author, who yields neither to St. Gregory Nazianzen, to St. Basil, nor to St. Chrysostom, in eloquence, genius, and piety: "Every minister ought to be careful, that he never expound Scripture in public, contrary to the known sense of the *Catholic Church*, and particularly of the Churches of England and Ireland; nor introduce any doctrine against any of the *first four general councils*; for these, as they are measures of truth, so also of necessity; that is, as they are safe, so they are sufficient; and beside what is taught by these, no matter of belief is necessary to salvation."—Bp. Taylor. *Advice to his Clergy*; in *Bp. Randolph's Enchiridion*. Vol. i. p. 348.

LECTURE II.

PSALM XXXIV. 8.

*O taste and see that the Lord is good ; blessed is
the man that trusteth in him. (1)*

WE left our blessed Saviour, yesterday, in the guest-chamber on Mount Sion, discoursing to the eleven, on that most excellent gift of charity, the very bond of peace, and of all virtues. Let us now re-enter the presence of the incarnate Son of God; prepared to receive his admonitions, reproofs, and commands, with silent reverence, and humble obedience. With the affectionate disciple whom Jesus loved, let us hang on the last words, of the best and kindest of masters; while, imitating St. Peter, not in his self-confidence, but in his zeal for the Messiah's service, let us, from his example, learn the difference, between an indiscriminate enthusiasm, and an enlightened resolution.

Ye are they, said our Lord, still addressing his apostles, *ye are they, who have continued with me*

*in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table, in my kingdom, and sit on thrones, judging the twelve tribes of Israel. **

“As Christ glorified not himself, to be made an High Priest, but he that said unto him, Thou art a Priest for ever, after the order of Melchizedek†,” so, neither did the Apostles take upon themselves the honour of becoming his ministers, .. but they, *as was Aaron*, were called of God; called, not merely by inward sensation, but externally, and by the express appointment of the supreme Shepherd and Bishop of Souls. (2)

Our Lord's kingdom was, indeed, to be of a nature different from what they expected. Still, it was to be a kingdom; and, consequently, it would require rulers and judges, to act under its Sovereign Lord. The Lord Jesus, therefore, not only commissioned his Apostles, as we shall presently see, to preside at his holy table, and thence to dispense the spiritual food of his body and blood, .. but he now gave to them, (that is, to the episcopal body, which they represented,) authority, precedence, and dominion, over all the elect people of God, over the whole body of Chris-

* Luke, xxii. 28—30.

† Heb. v. 4, 5.

tians, figuratively described as the twelve Tribes of Israel. (3)

At the idea of the high rank to which they were appointed, in the kingdom of the Messiah, the great object of their ambition, their hearts would naturally exult; and this exultation was, perhaps, most visible, in the countenance and manner of St. Peter. Addressing himself, therefore, more immediately to him, our blessed Saviour mournfully and solemnly rebuked them all: for they had all forgotten the lesson of humility, which they had just received; and still clung to the hope of temporal power, and worldly aggrandizement.

Simon, Simon, he said, *behold Satan hath desired to have you, that he may sift you as wheat* *; he, who was permitted to tempt holy Job †, has craved permission, in like manner, to sift you; *but I have prayed for thee, that thy faith fail not*; ye have an intercessor at the throne of power, whom Job had not; and for all of you, I, that Intercessor, have prayed, but more especially for thee, Simon Peter, since, against thee, as the most zealous and self-confident of my disciples, Satan will most artfully exert his powers. But I have prayed for thee,

* Luke, xxii. 31—34.

† Job, ii. 6.

that, amidst all thy dangers, thy faith may not fail : and, if that fundamental principle abide in thee, though the courage and resolution in which thou now trustest prove deficient, thou wilt possess within thyself the means of rising again ; *and, when thou art converted*, when thou hast recovered from thy fall, evince thy gratitude, by *strengthening thy brethren*, by confirming in them that faith, which has wrought such wonders for thee.

It is interesting, to turn from the present narrative, to the conduct of St. Peter, when, having arrived at the stature of a perfect man in Christ, he addressed the brethren, throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, and earnestly exhorted them, *to be clothed with humility ; for*, said he, speaking from sad, but blessed experience, *God resisteth the proud, and giveth grace to the humble*. Surely, he was mindful of his own temerity and downfall ; surely, he was reverting to the feelings with which he received his Master's merciful rebuke, when he continued, *Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time ; casting all your care upon him, for he careth for you*.*

* 1 Peter, v. 5, 6.

Thus wrote the Apostle Peter, in after times. But now, indignant that his zeal should be suspected, or his loyalty impeached, he declared again, as he had declared before, *Lord, I am ready to go with thee to prison, or to death.* He spoke, no doubt, in the sincerity of his heart. He was ready to peril both life and limb, in the service of the Messiah. But He, (unto whom all hearts were open, and from whom no secrets were hid,) He knew full well, that Simon Peter was not prepared to see the Son of the living God insulted, scorned, and led to an ignominious death, while no sign was given from heaven in his favour, and while of his followers he demanded, not those active virtues, by which distinction is acquired, but the passive graces which can be discerned only by the Father, who seeth in secret. Therefore, the Lord Jesus, speaking as one who had authority, replied: *I tell thee, Peter, the cock shall not crow this day, before thou shalt thrice deny that thou knowest me.*

After this parenthetical conversation, our Lord adverted, once more, to the nature of the kingdom, over which he was appointing them to preside:

When I sent you, he asked, without purse, and scrip, and shoes, lacked ye any thing? And

*they said, Nothing. Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one. For I say unto you, that this that is written, must be accomplished in me, And he was reckoned among the transgressors: for the things concerning me, have an end.**

This passage is the more remarkable and important, because it evidently alludes to a grand mark of distinction, between the new covenant, under which the disciples of Jesus were henceforth to act, and the old covenant, under which they had hitherto lived. When they had been sent forth, on a former occasion, they had been sent forth, as Jews, under the Mosaic covenant. Now, this covenant related to the special providence and protection of Jehovah. By the care, therefore, extended over them, during the execution of their mission, the divine authority of him, under whose direction they acted, was proved. But the *new* covenant relates, not so much to the special providence, as to the special grace, of the Almighty. And in *our* difficulties and dangers, we are to look for spiritual support, rather than for temporal interference. For,

* Luke, xxii. 35—37.

although the providence of God still orders all things, for the eventual good of those who love and serve him, yet, worldly weal and worldly woe are no longer, as formerly, the criterions, by which to ascertain, the favour, or the wrath of Heaven.

Such being the case, our Lord, at the commencement of his new dispensation, only did, what we might expect him to do, in addressing his followers to this effect : . .

“ When, hereafter, ye shall be exposed to weariness and painfulness, to watchings often, to hunger and thirst, to fastings often, to cold and nakedness, . . let not your faith fail; nor vainly imagine, that God hath withdrawn his favour : but remember what was done for you, when I sent you forth, without purse, scrip, or shoes, to convert your countrymen. The same God ever liveth to protect you, though his protection may, henceforward, be evinced in a different manner. For, the new covenant in my blood has reference, not to the things that are seen, but to the things that are not seen. My injunction, therefore, now, is different from what it was in the former part of my ministry. Instead of exhorting you to expect, like Moses or Elias, bread from heaven, . . I tell you, to provide for the necessities of nature, and to guard against temporal dangers, like other men; and to do so, by recourse to all such means

and measures, as wisdom may suggest, and virtue may approve."

In this, and in all that he said at this trying time, our blessed Saviour appears to have had a twofold object in view: first, to lead his disciples, to a more minute investigation of the prophetic Scriptures; and, secondly, to awaken their attention, by the assertion of what might, at first, appear paradoxical, but which events would fully explain, so as to impress upon their minds, indelibly, those truths, on which, when afterwards recurring to them, they might profitably meditate.

But, instead of inquiring what the prophet might mean, when declaring of the King of kings and Lord of lords, that he should be reckoned with the transgressors, the Apostles received our Lord's word, *he that hath no sword, let him sell his garment and buy one*, literally, .. and exclaimed, *Lord, behold, here are two swords*, expecting, perhaps, that he would miraculously multiply them. But it was no part of his system, to instruct, where ignorance was the result of wilfulness or carelessness; where blindness of understanding proceeded, from want of will to inquire, or want of care to reflect. He perceived, that they would not, as yet, understand him spiritually; and, therefore, by saying, *It is enough*, he dropped the conversation.

The whole narrative, my brethren, is a warning to us, that, although our Lord be still nigh unto all such as call upon him faithfully, yet he will not enlighten our minds, when we neglect the ordinary means of improvement; nor confirm the faith, which we do not labour to cultivate.

The mention of a sword seems to have revived the spirits of Simon Peter, whose courage was ever active, and to whom one of the swords belonged. He now ventured boldly to ask, *Lord, whither goest thou?** thinking, probably, that when his Master had spoken of his approaching departure, he had alluded only to some steps he was about to take, preparatory to the assertion of his power, and the establishment of his dominion. *Whither I go*, was the reply, *thou canst not follow me now; but thou shalt follow me afterwards.* Peter said unto him, *Lord, why cannot I follow thee now? I will lay down my life for thy sake.* Jesus answered him, *Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, I assert it now more strongly than before, Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.*

The solemnity of our Saviour's manner, quelled, for a time, the impetuosity of mistaken zeal; and

* John, xiii. 36.

the authority with which he spake, precluded remonstrance. Peter, therefore, was silenced, but not convinced.

When the Lord Jesus had concluded these exhortations, warnings, and reproofs, he took the bread that was before him, and, acting as the master of the feast, he brake it, according to custom, and gave it to his disciples: but, lo! instead of the words customary on such occasions, he said, *Take, eat, this is my body which is given, or broken, for you: this do in remembrance of me.* Likewise, according to custom, he took the cup, but here, also, instead of the customary words, he said, *This is my blood of the new testament, which is shed for many: this cup is the new testament, in my blood, which is shed for you, and for many, for the remission of sins. This do, as oft as ye drink it, in remembrance of me.**

Now, in order to understand our Lord's meaning, we must observe, in the first place, that he had not summoned all who believed in him, to this supper; nor had he even admitted the Seventy. He addressed himself to his eleven Apostles, and to them only. To them he gave

* Matt. xxvi. 26—28. Luke, xxii. 19, 20. Mark, xiv. 24. 1 Cor. xi. 25.

commandment, that they should do to the others, as he had done to them: namely, that they should take bread, and bless it, and distribute it as his body; and take wine, and bless it, and distribute it as his blood. The whole of which ceremony, superseding the passover, was to be performed, not in remembrance of the deliverance from Egypt, but as a memorial of that greater redemption from sin and death, by his meritorious obedience, and expiatory sacrifice.

“This,” as Bishop Taylor, following the ancient fathers, observes, “was the first delegation of a perpetual ministry, which Jesus made to his Apostles; in which, they were to be succeeded, in all ages of the church.” (4) He now commissioned his Apostles, as the stewards of his mysteries, and the dispensers of his grace. And the commission was perpetual, because, to use the words of Bishop Beveridge, “it was made, not so much to the persons of the Apostles, as to *the office apostolical*; or, at least, to those persons, only as vested with that office, and, by consequence, to all persons, to the end of the world, that should ever have that office conferred upon them;” (5) the apostolical and episcopal office, being, so far as the commission is concerned, one and the self-same thing. That the bishops of the church have power, to delegate a portion

of their authority, to the second order of the ministry, is proved, by the fact, that it was done by those first bishops, the Apostles, who, while setting all things in order in the church, acted under the immediate influence of the Holy Spirit.

Having, thus, considered, the institution of the eucharist, and the commission to administer it, let us now proceed, to reflect on its nature and obligations.

The original institution of the passover, is recorded in the twelfth chapter of the book of Exodus. The children of Israel were directed to take a bunch of hyssop, and, having dipped it in the blood of a sacrificed lamb, to strike the lintel, and two side posts, of the houses wherein they ate it, with blood: *For, said the Lord, I will pass through the land of Egypt, this night, and will smite all the first-born of the land of Egypt, both man and beast; and against all the gods of Egypt will I execute judgment: I am the Lord. And the blood shall be to you, for a token upon the houses where ye are: and when I see the blood, I will pass over you; and the plague shall not be upon you, to destroy you, when I smite the land of Egypt.**

Now, no one can, for a moment, suppose, that the Almighty Lord God, could not have dis-

* Exodus, xii. 12, 13.

tinguished, or have caused his angel to distinguish, between the mansions of the Egyptians, and the dwellings of the Israelites. Nor will any one pretend, that there were any peculiar powers, or properties, intrinsically belonging to the sprinkled blood. But, if no sign had been given, the perverse would have contended, and the weak would have believed, that the Israelites had been passed over by chance. Whereas, if the sign had been one of more than ordinary efficacy, it would have been superstitiously regarded as a charm, instead of being piously adopted as a token of faith. At all events, the glory would not have been attributed, exclusively, to God's unmerited mercy; or the deliverance ascribed to the mighty hand, and outstretched arm, of Jehovah.

Thus, also, with respect to the sacrament of the Lord's supper. Had our blessed Redeemer commanded us to do some great thing, had he enjoined some specified acts of occasional self-denial, . . . such is the pride of man's nature, and such his proneness to fall into the error of self-estimation, that we should soon have learnt to regard our salvation, as the purchase of our own merits, and not as the free gift of his redeeming love. If, on the other hand, no distinguishing ordinance had been established for the disciples of Jesus,

the worship of a Christian would soon have merged, in that of a mere deist. But, now, we have a rite, which must ever stand as a veil, between him that believeth, and him that believeth not; while it compels us to inquire, like the Jewish children of old, *What mean ye by this service?*

Let the question be asked, and an answer can be immediately returned. It is an action, significative of the two fundamental doctrines of Christianity.

The bread broken, and the wine poured out, remind us, at once, of the body which was pierced, and the blood which was shed, upon the cross. Hence, we are led to reflect, that, by the piercing of that body, and the shedding of that blood, death has been deprived of its sting, and the grave of its victory.

This is that stupendous mystery, which is ever uppermost in the Christian mind; whenever, either in the stillness of the closet, or in the solemnities of the sanctuary, he ventures to approach the throne of glory and of grace. For, it is thus only, that he can approach it with boldness, let me rather say, that he dares approach it at all.

It is not as *men*, but as *Christian men*, that we are inheritors of the kingdom of Heaven. If, then, we wish for that glorious inheritance, in-

corruptible and undefiled, we must cease to build on our own unassisted strength, and we must cast ourselves entirely on the merits and mercies of our divine Redeemer. We must cease to claim it as an award of justice, and be content to receive it as a free gift; a free gift, to be accepted, as it is offered, in, and through, Jesus Christ our Lord. It is by Jesus Christ, that God, even the Father, the Son, and the Holy Ghost, hath reconciled us unto Himself. And it is to keep this fact constantly and distinctly before our eyes, it is to remind us continually, that it is the Lord who *hath redeemed our lives from destruction, and crowned us with loving-kindness and tender mercies**, it is to warn us, that we cannot get the heavenly Canaan in possession, by our own strength, or rescue ourselves, by our own arm, from the destroying angel, but that Jesus is alone our rock, our salvation, our refuge, our defence, . . it is for this purpose, that our Lord hath established an enduring record of his love, and, in the distinguishing rite of his religion, hath given us something to do, as well as to say.

But then comes the question, why eat the bread, why drink the blood?

Now here, again, we must remember, that Christ Jesus not only has opened the kingdom

* Psalm ciii. 2.

of heaven to all believers, but that he is the principle, also, of all spiritual life; the fountain of all holiness, purity, and virtue. *Without him, we can do nothing.** He it is, who says to the eyes of the understanding, "Ephphatha, be opened;" he it is, who gives us to perceive the wondrous things of the gospel; he it is, who says to the soul, Arise, from the death of sin, unto the life of righteousness. Nor is he merely the author, the source, the well-spring, of spiritual life within us; it is he, who supports, sustains, and strengthens that life, when it has once been conferred. It is, only, as we dwell in him, and he dwells in us, as we continue to be living members of that mystical body, of which he is the Head, that we become partakers of the gifts of that Holy Spirit, who is in him, *without measure*. Our spiritual existence, therefore, depends as entirely upon him, as our animal life depends on our daily food. Hence, then, we perceive, how the sacrament of the Lord's Supper is an emblematical action, signifying unto us another great mystery of the gospel. If the bread be *broken*, and the wine *poured out*, to remind us of his meritorious cross and passion, whereby alone we obtain remission of our sins,

* John, xv. 5.

and are made partakers of the kingdom of heaven, . . . that bread, also, is *eaten*, and that wine is *drunk*, as a continual remembrance of the equally important truth, that in him we live, and move, and have our spiritual being.

But this is, by no means, all. For we must, also, in this sacrament, discern the Lord's body. "We take not," says the judicious Hooker, "we take not baptism, nor the eucharist, for bare resemblances or memorials of things absent; neither for naked signs and testimonies, assuring us of grace received before, but, as they are in deed and in verity, for means effectual, *whereby*, God, when we take the sacraments, delivereth into our hands that grace available unto eternal life, which grace the sacraments represent, and signify." (6)

Our Lord said, and directs his ministers to say, *This is my body, this is my blood: is his body, and is his blood*, not by changing the substance of the bread and wine, nor by confounding it with his flesh, but virtually, in effect, to all intents and purposes.

If, indeed, our Lord's actual body, all bleeding from the cross, lacerated and pierced, were actually set before us, what would it advantage us, were we carnally and visibly to press it with our teeth? Surely, we should still have to look for

some mystical meaning. And, to arrive at that meaning, we must recur to what the Apostles had just been doing.

Now, the Apostles had been feasting upon a sacrifice. And by such a feast, the participators were always considered to appropriate to themselves individually, all the benefits, whatever they were, which the sacrifice was intended to convey. By feasting upon the paschal sacrifice, especially, they were regarded as applying to themselves, all those blessings which resulted from the covenant, which the Lord had made with the sons of Israel. (7)

When, therefore, our Lord appointed the eucharist to supersede that sacrificial feast, we may fairly conclude, that, he intended this ordinance to bear the same relative position, with respect to the new dispensation, which the paschal supper had borne under the old. Nor is this left to conjecture. For St. Paul assumes it as a fact, universally acknowledged, and not to be disputed, *that the bread, that we break, is the communion, or communication, of the body of Christ; and the cup of blessing, which we bless, the communion, or communication, of the blood, of Christ.**

* 1 Cor. x. 16.

Now, we can understand how the communication of his body and blood is a blessing, only by considering them as a sacrifice; but, if we regard them as a sacrifice, then it is easy to understand, how the symbolical representations of them, bread and wine, properly consecrated, may become the instrument, deed, or means, through which, the benefits, accruing from the sacrifice thus represented, may be actually conveyed, to the recipient duly qualified by repentance and faith. The actual sacrifice cannot be always before us; but, to the represented sacrifice, Christians may, in all ages, freely resort. What are the benefits resulting from this ordinance, we shall easily comprehend, when we remember, that, as, by baptism, we are admitted into covenant with God, so, by the sacrament of the Lord's Supper, we are preserved and continued therein. But the covenant, is a covenant of grace and salvation. The sacraments, therefore, are the means of grace and salvation, that is, of sanctification and pardon.

Thus, then, and for these ends, was instituted, the grand, the peculiar, the distinguishing, rite of Christian worship; that act of worship, which distinguishes the Christian, from every other worshipper under heaven. Prayer may be uttered by the deist; and the pagan may

delight in his pomps and processions. But of this holy mystery, a Christian only can partake ; since, unless received by faith, it becomes merely carnal manducation. " Mercy is God's right hand, with that, God gives all. Faith is man's right hand, with that, man takes all." (8)

From what has now been said, it is clear, that those persons are not to be heard, who represent the eucharistic sacrament, as a mere ordinary meal ; who contend, that to envelope it with a mysterious sanctity, is to act in a manner, contrary to the intention of the divine Author and Finisher of our faith. Such persons point to the Apostles, and bid us observe, that, while there is no proof of their having entered upon any special preparation, their very belief was deficient. Now, these assertions are to be met with a direct negative. It was *not* an ordinary meal, at which, *the glorious company of the Apostles*, were assembled ; it was, as we have seen, at a sacrificial feast, and, consequently, at a sacred ordinance. It was a rite, which had direct reference, to one of the most important facts of their religion ; and to that fact, an indirect allusion was made, in almost every part of the ceremony. Now, for such a solemn, though festive and eucharistic, act of worship, from the very nature of the thing, some preparation must

have been required. At all events, the participators were obliged to be ceremonially clean. And, if so, their outward purification was significative of that inward integrity of purpose, that cleansing of the heart, under the new covenant, from the leaven of impurity, of which the ceremonies of Jewish lustration were typical. With respect to the incipient faith of the Apostles, true it is, indeed, that, in many respects, it was deficient. Yet, as we have seen, they religiously admitted, even while in that imperfect state, the cardinal principles of the Christian scheme. And, although they were then unable to reconcile the lowliness of his condition, with their mode of interpreting the prophecies, yet, they still believed that Jesus was the Christ, the Son of the living God. And, although they knew not, that the sacrifice for the lives of the world was to be made on the cross, yet, they believed Jesus to be, in some sense or other, *the Lamb of God*, through whose mediation only, they could obtain the full benefit, of the covenanted mercies of Jehovah. Added to which, our Lord had been preparing them for this solemn act of religion, from the first moment of their receiving him as their Master, and following him as the Christ. Therefore, we may fearlessly assert of the Apostles, that, with respect both to reality of faith, and integrity of purpose,

they were as well prepared, as, under existing circumstances (the whole mystery of godliness not having as yet been brought to light), it was possible to be. They knew not many of those doctrines, which now, through their instrumentality, are received by the humblest followers of Christ; yet, however dull their understanding, and however limited their comprehension, their hearts were right. Although they knew not *how* their Lord would require their service, yet, that service they were ready to tender, at any hazard. If they afterwards failed, their failure should be ascribed, not to want of will to act, but of resolution to endure; to weakness of the flesh, not to wickedness in the spirit.

On these principles, while we contend against those, who would desecrate the blessed sacrament, or detract from its efficacy, we unite with them, in exhorting the brethren not to fear, where no fear is. We all know the excuse which carelessly drops from every one's lips, when exhorted to participate in this holy ordinance; namely, that they are afraid, lest they should receive unworthily. But I scarcely know, whether it be necessary, to supply an answer to this objection. For, if this excuse be, sometimes, honestly urged by the ignorant and weak, is it not much more frequently adopted, as an idle plea, and a sophistical evasion? Who

are they, who are really deterred from communicating, by this righteousness overmuch? The number must be small indeed, among those who are capable of reflection, since the plea amounts merely to this, that, "they will not go to the fire, pretending they are cold; and reject physic, *because they need it.*" (9)

To receive unworthily, is to receive without discerning the Lord's body; that is, without regard or reference, to the sacrifice of Christ.

Those, therefore, are guilty in this sense, who approach those holy mysteries, under the influence of secular motives, or the mask of hypocrisy; and those, too, who, puffed up in their fleshly minds, seek not the intercession, rely not on the merits, and look not for the grace, of our divine Redeemer; but, on the contrary, *rejoice in a thing of naught, and say, Have we not taken to us horns, by our own strength?* They, also, are to be excluded, who are determined to live in the commission of any known sin, or in the omission of any acknowledged duty. For these, lacking the principle upon which all evangelical obedience is grounded, are virtually guilty of the whole law. And how can they pretend to wish for grace to improve, when they make not an attempt at amendment?

To all such persons, the language of the

church is that of friendly reproof, and earnest admonition. Let them, indeed, seriously reflect, on the awful dilemma in which they place themselves. On the one hand, there is, indeed, an inspired Apostle, who threatens them, if they receive unworthily: but, on the other, there is Jesus Christ himself, who expressly declares, *Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.*

To eat of that flesh, and to drink of that blood, we, therefore, invite all those, who, not conscious of secular and unworthy motives, look to Christ as their Saviour, and are sincere in their desire to receive him as their Master. If there be any person here present, who is really desirous to obey the law of his God, without evasion or reserve, but who, conscious of the vehemence of his temper, the strength of his passions, or the weakness of his character, fears, lest, in the hour of temptation, or amid the bustle of daily business or social intercourse, he may dishonour his profession, . . . instead of repelling that man, we, on the contrary, intreat him to remember, that it is not by his own strength, or the mightiness of his own arm, that he can get unto himself the victory. His sufficiency must be supplied by God. We, therefore, bid him draw nigh with faith; that, through the sanctifying influences of that Holy

Spirit, who abideth in the church for ever, *the weak hands, and the feeble knees may be strengthened*, and that he may *find grace to help, in time of need*. (10)

With like urgency, is the invitation extended to those, who are overclouded by despondency, or driven to despair, through the vain imagination, that, though the grace of God has been shed forth abundantly, yet, on their hearts it never will alight. For, to dispel these vain and visionary fears, to give confidence to the weak and tender conscience, and to comfort the weary and heavy laden, by assuring them of their being in favour, because in covenant with their Maker, . . . these are among the blessed reasons, why this ordinance was appointed, by the divine Source of light, and life, and joy. The sacraments not only are the means of conveying grace, but they are, also, pledges to the sincere, that grace has actually been conferred. (11)

To thee, too, thou poor penitent, who scarcely darest to look up to Heaven and say, *God be merciful to me a sinner*, to thee, the tidings we are commissioned to preach, are glad tidings, of great joy. We are commissioned, and commanded, to tell thee, that the Lord our God is gracious, merciful, and long suffering; and that *He will not turn away his face from thee, if thou*

returnest unto him. Let the wicked man forsake his way ; and the unrighteous man his thoughts : and let him return unto the Lord, and he will have mercy upon him ; and to our God, and he will abundantly pardon.

With contrition of heart, with humility of mind, and with lively faith, approach, then, the holy table, and there will be joy in Heaven, where the angels witness thy repentance, and record thy pardon. (12) Yes, ye invisible but sympathizing ministers of omnipotent mercy, I can imagine you winging' your noiseless way, around the Christian altar ; I can almost hear you, joining in our eucharistic hymn, at that glad moment, when the contrite offender is added to the number of the faithful, and when, his sins having been done away by the blood of Christ, he goes forth, in the strength of the Lord, to commence a new career of godliness upon earth, and to lead the residue of his life, in the fear, and to the glory, of Almighty God. (13)

To you, my beloved Brethren, who are in the constant habit, whenever an opportunity presents itself, of commemorating your Redeemer's death, to you, I need only announce, that, at the approaching festival, the guest-chamber will be prepared, and the table spread. There and then, in joint communion with saints above, and with the faithful upon earth, you may once more partake

of the heavenly banquet. Standing in the more immediate presence of that incomprehensible Being, who permits us to regard him as our friend, while we worship him as our God, you will be fed by his word, cheered by his promises, and sustained by his Spirit: yea, the Paraclete himself will minister to your wants, and pour comfort into your hearts; while he cleanses your souls from iniquity, and effaces all the sulliage of sin.

Accustomed, as you are, to self-examination, you must be conscious, sadly conscious, of many offences, for which you again stand in need of forgiveness. Refreshed though you have often been by grace, still, hungering and thirsting after righteousness, you must be impatient to regale again on that spiritual food, which alone can satisfy the longing soul, and fill the hungry soul with goodness. Roused by the remembrance, of all that your Saviour, as at this season, has done for you, your bosoms must glow with zeal, to make what poor returns you can; to offer the oblation of prayer and praise, and to present yourselves, your souls and bodies, at the foot of the cross, a reasonable, holy, and lively sacrifice, unto your Lord and God. (14)

Happy the hours passed by the true believer, in preparing for, and receiving, this holy sacra-

ment! With his faith invigorated, his hopes animated, and his piety exalted, he exercises the noblest powers of the understanding, and calls into action the purest energies of the heart. With all his feelings, desires, and faculties spiritualized, he feels, as the guest of his God, elevated in the scale of Being. And, rising from earth to Heaven, he anticipates the joys which are evermore at his Saviour's right hand, when, beneath the tree of life, and beside the fountains of living waters, he shall neither hunger any more, nor thirst any more.

NOTES TO LECTURE II.

NOTE (1), page 52.

"ST. CYRIL, Catech. Myst. 5. n. 17., states, that, after the hymn, *One Holy*, a psalm was sung, inviting them to participate of the holy mysteries, which was the thirty-first psalm; and, particularly, those words, *Taste, and see that the Lord is gracious*, which, he tells them, was not to be estimated or discerned, by their corporeal taste, but by the certainty of faith. For they were not bid to taste bread and wine, but the anti-type or sign, of the body and blood of Christ. This was a distinct psalm from those which were used to be sung afterwards, whilst the people were communicating: for this was an invitatory to communicate, but the others were for meditation and devotion, whilst they were actually partaking." — Bingham. *Origines Ecclesiasticæ*, book xv. chap. iii. sect. xxxiii.

I cannot refrain, from calling the attention of the reader, to one of the most important works, bearing upon primitive Christianity, which has appeared since the days of Bingham: I allude to Mr. Palmer's *Origines Liturgicæ, or The Antiquities of the English Ritual*. The reader will there find it satisfactorily proved, that the greater proportion of our Liturgy, has been used by the church, for fifteen hundred years; while the general out-

line and some of our devotions can be traced, with great probability, to the apostolic age. It is, certainly, most remarkable, that, although individual bishops at first, and national branches of the Catholic Church afterwards, were permitted to make those alterations in the Liturgies, which circumstances required; yet they all adhered, not only to one general outline, but to some of the particular forms. Nay, this general outline was revered by some of those Christian communities, which, though holding the orthodox faith in the Trinity, differed from the Catholic Church.

It is much to be wished that Mr. Palmer's work may be studied, and its references examined, by those sciolists, who are so eager to suggest, and so zealous to adopt, the most crude and undigested schemes for the alteration of the Liturgy.

On the subject of the primitive Liturgies, the learned non-jurors have hitherto been considered among the chief authorities. But it appears from Mr. Palmer's *Origines Liturgicæ*, (although the learned author, avoiding, as he judiciously does, all controversial remarks, omits to notice the fact,) that, in their vehement advocacy of the first revision of the *Liturgy*, properly so called, or the Communion Service, they have been occasionally led into error, by having confined their examination to the Liturgies of the Eastern, to the exclusion of those of the Western Church.

NOTE (2), page 53.

“The Apostles have preached to us, from our Lord Jesus Christ; Jesus Christ from God. *Christ, therefore, was sent by God, the apostles by Christ; so both were orderly*

sent, according to the will of God. For, having received their command, and being thoroughly assured by the resurrection of our Lord Jesus Christ, and convinced by the Word of God, with the fulness of the Spirit, . . . they went abroad, publishing *That the kingdom of Heaven was at hand*. And thus preaching through countries and cities, they appointed the first-fruits of their conversions to be bishops and ministers, over such as should afterwards believe; having first proved them, by the Spirit. Nor, was this any new thing; seeing that, long before, it was written concerning bishops and deacons. For, thus saith the Scripture, in a certain place, *I will appoint their overseers in righteousness, and their ministers in faith.*—St. Clement. *First Epist. to the Corinthians*, s. xlii.

“ So, likewise, our Apostles knew, by our Lord Jesus Christ, that there would contentions arise upon account of the ministry. And, therefore, having a perfect foreknowledge of this, they appointed persons, as we said before, and then gave directions, *how, when they should die, other chosen and approved men should succeed in their ministry.*”—Id. *Ib.* xliv.

“ Since a commission from the Holy Ghost,” observes Mr. Law, “ is necessary for the exercise of the clerical office, no one can now receive it, but from those, who have derived their authority, in a true succession from the Apostles. We could not call our present Bibles the Word of God, unless we knew the copies from which they are taken, were taken from other true ones, till we come to the originals themselves. No more could we call any, true ministers, or authorized by the Holy Ghost, who have not received their commission, by an uninterrupted succession of lawful ordainers.”—*Law's Second Letter to Bishop Hoadly*, p. 320.

NOTE (3), page 54.

In reference to a parallel passage, Matt. xix. 28., Bishop Hall observes:..

"The Twelve Tribes are the Church; the apostles must be their judges and governors; their sitting shows authority; their sitting on thrones, eminence of power; their sitting on twelve thrones, equality of their rule; their sitting to judge, power and exercise of jurisdiction; their sitting to judge the Twelve Tribes of Israel, the universality of their power and jurisdiction. And what judgment could this be? ecclesiastical and spiritual, for civil rule they challenged not. And what thrones but apostolical, and by their derivation episcopal? Who knows not how ordinary that style is, the bishop's throne, ἐπισκόπου θρόνος? We find it even in an Aerius himself. And if the Apostle's seat was his throne, and the bishops succeeded the apostles, who can deny them this power, of spiritual judicature and jurisdiction?" — Bp. Hall. *Episcopacy by Divine Right*, part ii. sect. 2.

To the same purpose, writes the excellent author of *The Christian Life*. "This spiritual jurisdiction, our Lord hath wholly deposited in the episcopal order; for, in all the above-cited passages, it was only to his apostles that he derived this jurisdiction: they were the stewards, to whom he committed the keys and government of his family; and it was to them alone, that he promised, that they should sit upon twelve thrones, judging the Twelve Tribes of Israel,..that is, to rule and govern the spiritual Israel, which is the Christian Church, even as the Phylarchæ, or chiefs of the Tribes, governed the Twelve Tribes of natural Israel."—"This spiritual jurisdiction,

therefore, of governing the church, and administering the censures of it, being by our Saviour lodged wholly in the apostolate, none can justly claim or pretend to it, but such as are of the apostolic order; and, accordingly, in the apostolic age, we find it was always administered, either immediately by the Apostles themselves, or by the bishops *to whom they communicated their order*." After adducing many passages of Scripture in proof of his assertions, he concludes, "From all this it is evident, that the power of Christian jurisdiction was originally seated in the apostolate; and, that, throughout the apostolic age, it was always exercised by such, and *only* such, as were admitted into that sovereign order; viz. either by the twelve *prime* Apostles, or by those *secondary* Apostles, whom they ordained bishops of particular churches; and, accordingly, we find, that, in the primitive ages, the bishops were the sole administrators of this spiritual jurisdiction."—Scott. *Christian Life*, chap. vii. sect. 10.

"This power," says Dr. Hammond, "wherein the apostles, not all of them together, but Peter*, and each of them single, in his κληρος or ἴδιος τόπος, province or place †, being thus, not in part, but entirely, conferred on each of them, a *several* throne for *every one* ‡; and being of so visible use, not only for the first planting, but for the propagating and conservation of the Church, it cannot be imagined, that it should be temporary, and determine in the persons of those twelve. The necessity of order, of rules, both for the supply of those things which should be found wanting for the well-being and preservation of each church §, and also for the securing of the flock from the λύκοι βαρεῖς||, the wolves, the heretics which

* Matt. xvi. 19.

§ Titus, i. 5.

† Acts, i. 25.

|| Acts, xx. 29.

‡ Matt. xix. 28.

it was foreseen would so early infest them, . . and the plantation and propagation of the Christian faith, without any assistance of the rulers among the Jews, and the emperors and princes among other parts of the heathen world, nay, when it was so opposed and persecuted by them, . . is a competent collection of reasons to assure us, that *that* power which Christ gave the Apostles, was designed to endure longer than their time. But reason is not a commodious medium to infer or conclude a matter of fact; and, therefore, that must of necessity be done, first, by affirmation and promises of Christ touching this matter; or, if these be not so clear as to convince gainsayers, then, secondly, by supplying that want of light from the history and relation of those times, by which it will clearly appear, as any thing in story can, that the office of power in the church bestowed by Christ on the Apostles, was not to determine in their persons, but to continue in their successors to future ages." — Hammond. *Of Imposition of Hands for Ordination*, sect. 25.

The truly learned and pious writer then proceeds to establish his assertions, by quotations from Scripture, and from the early Fathers.

NOTE (4), page 62.

Bishop Taylor's *Life of Christ*, part iii. sect. xv.
 "To prove that consecration is necessary to the administration of this Sacrament, let us," says the learned editor of St. Chrysostom *de Sacerdotio*, "let us refer to the words of its institution: — *And he took bread, and gave thanks, and brake it, and gave unto*

them, saying, *This is my body which is given for you: do this in remembrance of me.** I contend, that this command of our Saviour has reference to the whole action, so as to comprehend the very words of consecration. Jesus Christ having taken bread, blessed it, that is, set it apart from common use, and consecrated it to a holy mystery. This must be conceded to me, on the principles of the Jews, who always considered the bread and wine to be set apart, and consecrated by such benediction.† Now, he commanded his Apostles to do, that which they saw him do. That they should do what? what was it that they saw him do? They saw him take bread into his hands, and consecrate this bread by a certain solemn form of benediction:—"for this very reason, the cup is called by St. Paul, the cup of blessing;—and what is to be understood by the word blessing, will be readily learnt from the holy Fathers, who frequently used the words that we render, blessing, invocation, &c. to signify consecration."—Hughes. *Dissertat. Proæmial. ad S. Chrysost. de Sacerdot.* p. 121.

Again, Bishop Taylor: "*Hoc facite*, do this, in remembrance of me. Now, the precept is but twice reported of, in the New Testament, though the institution of the Sacrament be four times. And it is done with admirable mystery; to distinguish the several interests and operations, which concern several sorts of Christians, in their distinct capacities. St. Paul thus represents it:—‘Take, eat, this do, in remembrance of me;’ plainly referring this precept, to all that are to eat and drink the symbols; for they, also, do in

* Luke, xxii. 19.

† See Grotius on Matt. xxvi. 26.

their manner enumerate, declare, or represent the Lord's death till he come. And St. Paul prosecutes it, with instructions peculiar to the κοινωνοὺς, to them that do communicate; as appears in the succeeding cautions, against unworthy manducation, and for the due preparation to its reception. But St. Luke reports it plainly, to another purpose: *And he took bread, and gave thanks, and brake it, and gave it unto them, saying, This is my body, which is given for you; hoc facite, this do, in remembrance of me.* THIS cannot but relate to accepit gratias, egit, fregit, distribuit; *hoc facite.* Here was no manducation expressed, and, therefore, *hoc facite*, concerns the Apostles in the capacity of ministers; not as receivers, but as conservators and givers: and, if the institution had been represented in one scheme, without this mysterious distinction, and provident separation of employment, we had been eternally in a cloud, and have needed a light to guide us; but now, the Spirit of God hath done it, in the very first fountains of Scripture."—*Divine Institution of the Office Ministerial*, sect. v.

To the same purpose, also, writes that illustrious friend of Bishop Taylor, that bright ornament of the Church of England, Dr. Henry Hammond. In discoursing of the Eucharist, in his *Practical Catechism*, he is asked by the Scholar, "*Is there yet any more behind?*" and the answer is, "Yes; to enquire what is the full importance of those words, added in St. Luke, chap. xxii. 19., and repeated by St. Paul, 1 Cor. xi. 24., though not mentioned in the other Gospels, *Do this in remembrance of me.*"

"S. What is the full importance of them?"

"C. It is *first*, a commission given to his Apostles, to continue this ceremony, now used by him, as a holy

ceremony, or Sacrament in the church for ever. *Secondly*, a direction for the manner of observing it: they should do to other Christians as he had done to them, *i. e.* take, bless, break this bread, take and bless this cup, and then give and distribute it to others; settling this on them, as part of their office, a branch of that power left by him, and by them communicable to whom they should think fit.

S. To whom doth this office now belong in the church, ever since the Apostles' time? On what sort of men was it settled by them?

C. All that Scripture reveals to us of this matter, is, Christ's bestowing or settling it on the Apostles; whom, thereby, and by the coming of the Holy Ghost after upon them, we may suppose invested with power, as, for the planting of a church, which was to endure, after the time of their life, to the end of the world, so, for the appointing and ordaining successors to themselves, to preside and officiate in that church; and, particularly, to administer the Sacrament to the people, by way of office, to do as Christ here did.

"The Apostles settled in the church, besides the bishops who were to succeed them in the power of ruling, and censures, in the power of ordination, &c., others of an inferior order, called, within a while, by the discriminative title of presbyters; who, in the absence of the bishop, or when licensed by him, and not otherwise, had this power to bless the bread and wine, and to deliver it, either by their own hands, or the hands of a deacon, (which was an order founded, Acts vi., but inferior to them,) to all Christian communicants. And so, this branch of the Apostles' office and power, with some others, not now pertinent to be

insisted on, may be resolved, (in this forementioned subordination,) to be enstated on presbyters; and, consequently, that the presbyters of the church are, *thus far*, the successors of the Apostles; to whom this commission thus belongs, and with it the duty of administering this sacrament to the people committed to their charges, frequently, and at fit seasons, and of instructing, exciting, and preparing them for a worthy receiving of it."—*Practical Catechism*, lib. vi. sect. iv. See also, by the same author, the *Dissertatio tertia de omnibus Evangeliorum Periochis*, &c. chap. iv.

NOTE (5), page 62.

This passage is taken from the posthumous sermons of Bishop Beveridge. It may be proper to remind the reader, when he looks for the three orders of the Christian clergy in the writings of the New Testament, that they were originally designated thus: 1. Apostles; 2. Presbyters or Elders, sometimes called Bishops; 3. Deacons. In process of time the denomination of *Apostle* was confined to those individuals, who received their commission immediately from Christ; and then, the title of *Bishop* was confined exclusively to their successors, who had been previously called *Apostles*.—See *Hooker's Eccles. Polity*, book vii. sect. 4. When presbyters or priests were called bishops, then those who are now called bishops were styled apostles. "Because things themselves are always ancients than their names; therefore that thing which the restrained use of the word doth import, is likewise ancients than the restraint of the word is; and, consequently, that power of ecclesiastical

overseers, which the term of a bishop importeth, was before the restrained use of the name which doth import it. Wherefore, an impotent kind of reasoning it is, when men go about to prove, there was no such thing as the restrained name of a bishop doth now signify; because in their writings there is found no restraint of that name, but only a general use whereby it reacheth unto all spiritual governors and overseers." — *Hooker's Eccles. Polity*, book vii. sect. 2. The same judicious writer defines a bishop to be, "a minister of God, unto whom, *with permanent continuance*, there is given, not only power of administering the word and Sacraments, which power other presbyters have; but also a further power to ordain ecclesiastical persons, and a power of chieftly in government, over presbyters, as well as laymen, a power to be, by way of jurisdiction, a pastor even to pastors themselves."

This subject is, in the opinion of Episcopalians, not a mere question of discipline, but a doctrine of the very greatest importance. For, to adopt the words of the excellent author of *The serious Call to a devout and holy Life*: "The administering of a Sacrament is an action we have no right to perform. Considered either as men, gentlemen, or scholars, or members of a civil society: who then, can have any authority to interpose, but he that has it from Christ? And how that can be had from him, without a succession of men from him, it is not easy to conceive. Should a private person choose a Lord Chancellor, and declare his authority good: would there be any thing but absurdity, impudence, and presumption in it? But why he cannot commission a person to act, sign, and seal in the King's name, as in the name of Christ, is unaccountable.

"It is a plain and obvious truth, that no man, or number of men considered as such, can any more make a priest, or commission a person to officiate in Christ's name, as such, than he can enlarge the means of grace, or add a new Sacrament, for the conveyance of spiritual advantages. The ministers of Christ are as much positive ordinances as the Sacraments; and we might as well think, that Sacraments not instituted by him, might be the means of grace, as those pass for his ministers, who have no authority from him.

"Once more, all things are either in common in the Church of Christ, or they are not: if they are, then every man may preach, baptize, ordain, &c. If all things are *not* thus common, but the administering of the Sacrament and ordination, &c. are offices appropriated to particular persons; then I desire to know, how, in this present age, or any other since the Apostles, Christians can know their respective duties, or what they may or may not do, with respect to the several acts of Church Communion, if there be no uninterrupted succession of authorized person from Christ; for, till authority from Christ appears, to make a difference between them, we are all alike, and any one may officiate as well as another. To make a jest, therefore, of the uninterrupted succession, is to make a jest of ordination, to destroy the sacred character, and to make all pretenders to it, as good as those that are sent by Christ.

"*If there be no uninterrupted succession, then there are no authorized ministers of Christ; if no such ministers, then no Christian Sacraments; if no Christian Sacraments, then no Christian covenant, whereof the Sacraments are the stated and visible seals.*"—Mr. Law's *First Letter to Bishop Hoadly*, p. 286.

If the reader wishes to see how clearly it can be shown, that this succession has come down without interruption to us, I must refer him to Palmer's *Origines Liturgicæ*, vol. ii.

The following remarks upon the subject, are from Mr. Law's *Second* Letter to Bishop Hoadly: — "Is it not morally impossible," says he, "that, in our church, any one should be made a bishop, without episcopal ordination? Is there any possibility of forging orders, and stealing a bishopric by any other stratagem? No, it is morally impossible; because it is an acknowledged doctrine among us, that a bishop can only be ordained by bishops. Now, as this doctrine must prevent any one being a bishop without episcopal ordination, in our age, so, it must have had the same effect, in every other age, as well as ours; and, consequently, it is as reasonable, to believe that the succession of bishops was not broken in any age since the Apostles, as that it was not broken in our kingdom within these forty years. For the same doctrine which preserves it forty years, may as well preserve it forty hundred years, if it was equally believed in all that space of time. That this has been the constant doctrine of the church, I presume your Lordship will not deny."

"We believe the Scriptures are not corrupted, because it was always a received doctrine in the church, that they were the standing rule of faith; and because the Providence of God may well be supposed to preserve such books, as were to convey to every age the means of salvation. The same reasons prove the great improbability that this succession should ever be broken, both because it was always against a received doctrine to break it, and because we may justly hope

that the Providence of God would keep up his own institution."—*The Scholar armed against the Errors of the Times*, vol. i. p. 362.

Whatever may be thought of the conduct of Charles the First, as a king, no one can doubt the piety of his heart, his knowledge as a theologian, and the justice of his claim to be considered one of the martyrs of the Church of England. In his debate with Henderson, he alleged, as one of the reasons of his refusing to alter the hierarchy, that, if he were to do so, "the priesthood would sink, and the Sacraments be administered without effect; for these reasons, his Majesty conceives episcopacy necessary to the being of a church."—*Collier's Eccles. Hist.* vol. ii. p. 842.

NOTE (6), page 68.

Hooker. Eccles. Polit. book v. sect. 57.

"Thus much we must be sure to hold, that in the Supper of the Lord there is no vain ceremony, no base sign, no untrue figure of a thing absent. But, as the Scripture saith, The Table of the Lord, The Bread and Cup of the Lord, The Memory of Christ, The Annunciation of his Death, yea, The Communion of the Body and Blood of the Lord, in a marvellous Incorporation, which, by the operation of the Holy Ghost, (the very bond of our conjunction with Christ,) is through faith, wrought in the souls of the faithful; whereby, not only their souls live to eternal life, but they surely trust to win to their bodies a resurrection to immortality. The true understanding of this fruition and union, which is betwixt the Body and the Head, betwixt the true Believers and Christ, .. *the ancient*

Catholic Fathers, both perceiving themselves, and commending to their people, were not afraid to call this Supper, some of them, the salve of Immortality, and sovereign Preservative against Death; other, a deifical Communion; other, the sweet dainties of our Saviour, the pledge of eternal Health, the Defence of Faith, the Hope of the Resurrection; other, The Food of Immortality, the healthful Grace, the conservatory to everlasting Life. All which sayings, both of the holy Scripture and godly men, truly attributed to this celestial banquet and feast, if we would often call to mind, O how would they enflame our hearts to desire the participation of these mysteries, and oftentimes to covet after this Bread, continually to thirst for this Food!" —*Homilies appointed to be read in Churches, in the Time of Queen Elizabeth. 1st Part of the Sermon concerning the Sacrament.*

On the right use, and on the authority of the Elizabethan Homilies, see *The Homilies considered*, in Bishop Jebb's *Practical Theology*.

The Romish doctrine of Transubstantiation, which originated from the misapprehension of the strongly figurative language of some of the Eastern Fathers, was first started in the eighth century, but was not confirmed by any council till the thirteenth century; and even then, it was only received by the churches of the Western World, which were under the influence of the Patriarch or Pope of Rome. The history of the gradual introduction of this doctrine, may be seen in Dr. Waterland's *Sacramental Part of the Eucharist explained*, Works, vol. viii.

The reader may be pleased to see, how the subject was treated in the middle of the ninth century, by Ra-

tramnus, or Bertramus, a monk of Corbey, who was afterwards raised to the government of the monastery, or orbez, in the diocese of Soissons.

“A figure is a certain covert manner of expression, which exhibits what it intends, under certain veils. For example, we call THE WORD, *Bread*; as in the Lord's Prayer, we pray God to give us our daily bread; or, as Christ, in the Gospel, says, *I am the living bread which came down from heaven*; or, when he calls himself a vine, and his disciples branches, *I am the vine, ye are the branches*. In all these instances, one thing is said, and another thing is understood.

“The truth is the representation of the very thing itself, not veiled with any shadow or figure, but expressed according to the pure, the naked, or, to speak more plainly still, the natural signification of the words. As, when it is said Christ was born of a Virgin, suffered, was crucified, dead and buried,—here is nothing shadowed out under the coverture of figures, but the real truth is expressed according to the natural signification of the words; nor is any thing here understood, but what is said. But, in the instances mentioned before, it is not so; for, in substance, Christ is not bread, or a vine, nor the Apostles branches. These are figures; but, in the other, the plain and naked truth is related.

“Now, let us return to the subject which has given rise to these remarks, namely, the body and blood of Christ. If there be no figure in that mystery, then it is not properly called a mystery; for, that cannot be called a mystery, in which there is nothing hid, nothing removed from our bodily senses, nothing covered under some veil. But that bread, which, by the ministry of the priest, is made Christ's body, shows one thing outwardly

to our senses, and proclaims another thing inwardly to the minds of the faithful; outwardly, it is what it was before, bread; its form is held out to us, its colour is shown, its savour is inhaled; but inwardly, it is far different, it is more precious, it is much more excellent, because it is heavenly, it is divine; that is, the body of Christ, though not exhibited to our carnal senses, is beheld, received, and eaten by the believing soul.

“The wine, also, which, by consecration, is made the Sacrament of Christ’s blood, appears one thing outwardly, and inwardly contains another; for, what is outwardly seen, but the substance of wine? — Taste it, there is the relish of wine; smell it, there is the smell of wine; look at it, there is the colour of wine. But, if you consider it inwardly, there it is not the liquor of wine, but the liquor of Christ’s blood, which is tasted, seen, and smelt. Since no one can deny that these things are so, it is clear, that the bread and wine are FIGURATIVELY (*figuratè*) the body and blood of Christ.”

“Under the veil of material bread and material wine, the spiritual body and spiritual blood of Christ exist; not that there are together existing two natures so different as body and spirit, but that one and the same thing has, in one respect (*secundum aliud*), the nature of bread and wine; and, in another respect (*secundum aliud*), it is the body and blood of Christ. As they are corporeally handled, they are corporeal creatures; but, according to what they virtually are (*secundum potentiam*), and, in reference to what they are *spiritually* made, they are mysteries of the body and blood of Christ.” — *De Corpore et Sanguine Domini*, vii. viii. ix. x. xvi.

The following statement of Strype, renders this trea-

tise of Bertram peculiarly interesting to the members of the Church of England : . .

“ The Archbishop [Cranmer] had acknowledged to the Queen’s commissioners, at Oxford, that Ridley had first begun to enlighten him, as to the true notion of the Presence, as he had maintained it in his book. Hereupon, one of them took occasion to try to baffle the true doctrine, by making the whole stress of it to depend upon the authority of single Ridley. Latimer, said he, leaned upon Cranmer, and Cranmer leaned upon Ridley; whereas the truth of this was no more, but that Ridley, reading Bertram’s book of the Body and Blood of Christ, was sharpened to examine the old opinion more accurately, of the presence of Christ’s flesh and blood; and, looking into ecclesiastical writers, he found it greatly controverted in the ninth century, and learnedly writ against: which made him begin to conclude it *none of the ancient doctrines of the Church, but more lately brought into it*. These his thoughts, he communicated to Archbishop Cranmer, which was about the year 1546; whereupon, they both set to examine it, with more than ordinary care, and all the arguments that Cranmer gathered about it, he digested into his book.” — Strype. *Life of Abp. Cranmer*, vol. i. p. 368.

NOTE (7), page 69.

See Cudworth’s *True Notion of the Lord’s Supper*; and Waterland’s *Review of the Doctrine of the Eucharist*.

NOTE (8), page 71.

Doctor Donne's *Sermons*, p. 213.

Thus, also, a very early, and respected witness of the true faith of our church:—"It is well known, that the meat we seek for in this Supper, is spiritual food, the nourishment of our soul; a heavenly refection, and not earthly; an invisible meat, and not bodily; a ghostly substance, and not carnal: so that, to think, that, without faith we may enjoy the eating and drinking thereof, or that *that* is the fruition of it, is but to dream a gross carnal feeding, basely objecting and binding ourselves to the elements and creatures; whereas, by the Council of Nicene, we ought to lift up our minds by faith, and leaving those inferior and earthly things, there seek it, where the Sun of Righteousness ever shineth. Take, then, this lesson, O thou that art desirous of this table, of Emessenus, a godly Father, that, when thou goest up to the reverend Communion, to be satisfied with spiritual meats, thou look up with faith upon the holy body and blood of thy God, thou marvel with reverence, thou touch it with thy mind, thou receive it with the hand of thy heart, and thou take it fully with thy inward man. Thus, we see, beloved, that, resorting to this table, we must pluck up all the roots of infidelity, all distrust in God's promises; we must make ourselves living members of Christ's body, for the unbelieving and faithless cannot feed upon that precious body."—Hom. I., *On the worthy receiving, and reverent esteeming, of the Sacrament of the Body and Blood of Christ.*

NOTE (9), p. 74.

Bishop Taylor. *Life of Christ*.

NOTE (10), p. 76.

"Nor do we doubt with them [the ancient Catholic Fathers], to call the Sacraments a kind of visible words; signets of righteousness, and symbols of grace: and clearly affirm, that, in the Sacrament of the Lord's Supper, the body and blood of our Lord is truly exhibited to the believers; that is, the enlivening flesh of the Son of God, the bread that comes from above, the nourishment of immortality, the grace, the truth, and the life; and that it is the communion of the body and blood of Christ, by the participation of which, we are quickened, strengthened, and fed to immortality, and by which we are conjoined, united, and incorporated with Christ, that we may remain in him, and he in us."—Bp. Jewell. *Apology*, chap. ii. sect. 11.

NOTE (11), p. 76.

"*Master*. Is there, then, not an only figure, but the truth itself, of the benefits that thou hast rehearsed, delivered in the Supper?

Scholar. What else? for, sith Christ is the truth itself, it is no doubt, but that the thing which he testifieth in words, and representeth in signs, he performeth also in deed, and delivereth it unto us; and that he as surely maketh them that believe in him, partakers of his body

and blood, as they surely know that they have received the bread and wine, with their mouth and stomach." — Dean Nowell. *Catechism*.

"Although the sacramental tokens are only significations and figures, yet doth Almighty God effectually work in them that duly receive his Sacraments, those divine and celestial operations which he hath promised, and by the Sacraments are signified; for else, they were vain and unfruitful Sacraments, as well to the godly, as the ungodly. And, therefore, I never said of the whole Supper, that it is but a signification, or bare memory, of Christ's death; but I teach, that it is a spiritual refreshing, wherein our souls are fed and nourished, with Christ's very flesh and blood, to eternal life." — Abp. Cranmer. *Letter to Bp. Gardiner*.

It was in the same spirit, that, in the time of James the First, Bishop Overall penned that admirable definition of a Sacrament (in the strict sense of that word), which we learn in the Church Catechism: a Sacrament is "an outward and visible sign of an inward and spiritual grace, given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof." Wicliffe defines a Sacrament to be "A token that may be seen, of a thing which may be not seen, by any bodily eye." — Lewis. *Life of Wicliffe*, p. 165.

NOTE (12), page 77.

"Furthermore, if any man ask ye, what availeth it thus to eat and drink? Ye shall answer, These words do declare what profit we receive thereby, *My Body*

which is given for you : my Blood which is shed for you, for the forgiveness of sins. By which words Christ declareth, that, by this Sacrament, and word of promise, are given to us remission of sins, life, and salvation. For where forgiveness of sins is, there is life and salvation."—Abp. Cranmer. *Catechism*.

"The Eucharist is a Sacrament, in which, those who sit as guests at the table of the Lord, partake of the food of bread, and the cup of wine. By the communication of which bread and wine, among them, the grace of the Holy Spirit is sealed; as well as the pardon of sins to which they attain, who, by faith, discern and perceive the most holy Body of Christ affixed to the Cross, for the sake of our salvation, and his Blood poured out to take away our sins, as the promises of God themselves plainly declare."—*Reformatio Legum*, chap. iv.

NOTE (13), page 77.

"At that time, the Angels are present with the priest. With those heavenly intelligences, in honour of Him who lieth there, the whole sanctuary is filled, and especially the chancel. This we may fairly conclude, when we reflect on the mysteries which are celebrated there."—S. Chrysostom. *De Sacerdotio*, lib. vi. cap. iv.

The story he proceeds to relate, of some one who saw the holy Angels round the altar, I omit; because St. Chrysostom himself affirmed, in after times, that, in his age, miracles had ceased. The tale, however, shows, that the passage is to be understood not figuratively but literally.

There is a very sublime paragraph, to the same effect, in Origen against Celsus, lib. 8. : "Let him consider, that, as when the body is moved, the shadow follows its motion ; so, in like manner, when we have God, who is over all, favourable to us, it follows, that we shall have all his friends, both angels, and souls, and spirits, favourable to us also. For they have a fellow feeling with those, who are thought worthy to find favour from God. Nor is this all: they labour with them, they are friendly to them, they sympathize with them, they pray with them. So that, we may be bold to say, that when men, who, with resolution, propose to themselves the best things, pray unto God, thousands of the sacred powers pray together with them, unspoken to, [ἄκλητοι] without any invocation."

NOTE (14), page 78.

" Shall I offer unto God those victims which he brought into the world for my use, and thus cast back upon him his own gift? It were ingratitude. And the more so, since an acceptable sacrifice is to be found in a good disposition, a pure soul, and an ingenuous conscience. He, therefore, supplicates God, who studies to be harmless. He makes his oblations, who labours to be just and upright in all his dealings. He slays the noblest victim, who rescues from danger a fellow creature. These are *our* sacrifices; these are the sacred rites, with which we approach our God. And thus, among Christians, he is the best worshipper, who labours to be most righteous." — M. Minucius Felix. *Octavius*. cap. xxxii.

LECTURE III.

ST. MARK, XV. 32.

They came to a place which was named Gethsemane.

AFTER the institution of the Eucharist, it appears, that our blessed Saviour delivered the discourse contained in the fourteenth chapter of St. John's Gospel. The paschal solemnity was then brought to a conclusion, by the singing of a hymn. And, since the Lord Jesus, himself, joined in this sacred and pleasant exercise, it should excite feelings of no ordinary interest, when we learn, that the hymn generally adopted on these occasions, was the great Hallel, which, commencing with the hundred and thirteenth, terminated with the hundred and eighteenth Psalm.

We remarked, on a former occasion, that, on each night of this sad and eventful week, the holy Jesus had been accustomed to retire to the

village of Bethany; of Bethany, then, flourishing amidst its vineyards, corn-fields, and olive-gardens, a pleasant land, a goodly heritage, beautiful for situation; of Bethany, now, a wilderness, desolated by the stranger from a far country, where joy hath withered from the hearts of men, because, when the Lord was in that place, the degenerate sons of Jacob knew him not, neither honoured him as such. Here was the abode of Martha and Mary; of Simon, who had been cleansed from his leprosy; and of Lazarus, who had been raised from the dead. Here, therefore, the Son of man, when, for our sakes, he became acquainted with grief, was certain to meet with that tender sympathy, which he was ever ready to extend to others, and which could not fail to be peculiarly gratifying to a nature so meek, so gentle, and of such exquisite sensibility as his. If, indeed, the kind and tender-hearted are, sometimes, exposed to sorrows from which severer natures are exempt, to them, also, are open sources of consolation and joy, of which the cold, selfish, and unfeeling, can neither entertain a hope, nor form an idea. And now, that the Supper was over, and the Eucharist instituted, our Lord, having risen from the table, and left the guest-chamber, was repairing to his accustomed retreat. He foreknew,

as we have already seen, that his hour was come; that he was betrayed into the hands of sinners; and that, being delivered into the hands of the Gentiles, he would, at this feast, be condemned to an ignominious death. But, of his character or conduct, as the Son of man, it formed no part, to tempt the Lord his God, by inviting persecution, or by rushing inconsiderately towards the termination of his sorrows. On the contrary, in this, as in every thing, he is our bright and perfect example; teaching us to await, in patience, the times and the seasons, which the Father hath put in his own power. (1)

It was, probably, during our Lord's passage through the city, and his ascent up the acclivity, which led to the first summit of Mount Olivet, (which, in his way to Bethany, he must necessarily pass,) that those promises, admonitions, and instructions, were delivered, which are recorded by St. John, in the fifteenth and sixteenth chapters of his Gospel. These chapters, in conjunction with that which immediately follows, and in which is narrated the intercessory prayer of our Great High Priest, (that prayer, which no true Christian can examine, without being overwhelmed with astonishment, gratitude, and love,) I heartily commend to your serious attention, and private study.

If, in the discourses of our Lord, we expect to meet with those refinements of speculation, on which, from the period when they indulged their day-dreams in the academy, or their doubts in the portico, the wits of the worldly-wise have been employed, down to the present hour, when it is deemed a mark of independence, to leave the light and to plunge into darkness, a token of genius, to deride religion, while credulously embracing the fables of superstition (2), if, in the wisdom of the blessed Jesus, we expect to find any of those fine-drawn theories, which, amusing the fancy, only delude the understanding, we shall, indeed, be much mistaken and disappointed. For the grandeur of the sentiments contained in the Gospel, is not more remarkable, than the plain and practical nature of the evangelical precepts. To gratify curiosity, is never the object of revelation; and practical holiness, is, invariably, the end of spiritual wisdom. (3)

Those persons, therefore, who open the Bible, merely to while away an hour of lassitude, or to gratify an idle curiosity, without attentively weighing its precepts, and without any solicitude to reduce them to practice, will rise from its perusal, seldom greatly edified, and sometimes woefully perplexed. How frequently do such

persons, *sporting with their own deceivings*, quote insulated passages, to establish conclusions, which the inspired writings, duly considered, unequivocally condemn! (4) The sacred volume is, I repeat, really satisfactory to those, and those alone, who make it 'their companion, their counsellor, their own familiar friend.' Consulting it with simplicity, and godly sincerity, these obtain an understanding heart, and become wise unto salvation. Not only inquisitive to search, but diligent to perform, the will of God, they mark, and learn, and inwardly digest, whatever they have read. (5)

If, indeed, we would comprehend the sense in which God speaks, we must contemplate revelation, not in its fragments, but as a whole. Scripture, must be explained by Scripture; spiritual things, must be compared with spiritual things; truths, must be enlightened by truths; facts, must be elucidated by doctrines; doctrines, must be deduced from facts; and later revelations, must be interpreted by what was revealed before. In one word, to the analogy of faith, the strictest attention must be paid. But such attention can be paid, by the diligent student only, of those sacred records, which are given for our study; and the study of which, is to be the great employment of life. He, who makes them such,

availing himself of the aids afforded by the Church, can never greatly fall. Err he sometimes may, for man must ever be fallible; but a heretic or schismatic he can scarcely become. He will abound more and more, in the riches of knowledge, love, and grace. The deeper he digs, the more convinced will he be, that this mine of spiritual wealth is interminable and exhaustless. When he has learnt much, he will still find more to learn; and while the wisdom which is *not* from above puffeth up the fleshly mind, the wisdom which *is* from above, will humble his pride, while it elevates his affections. (6)

It is the object of the Church, in her Creeds and Confessions, in her Articles and Canons, to assist the humble inquirer after truth, in thus adhering to the analogy of faith; and to aid him in the interpretation of separate texts, by keeping before his eyes the whole system, of which they are the component parts. She presents us, as it were, with a miniature portrait of the Temple itself, where we are busied in measuring its courts with a reed, in surveying its treasures of gold and pearl, and in marvelling at the gigantic stones of which it is constructed. For a like purpose, too, the ordinance of preaching has been established. For the business of the preacher, is, by bringing the diverging rays of

revelation into one focus, to convert them into a burning, as well as a shining light; quick and powerful, piercing even to the dividing of soul and spirit, a discernor of the thoughts and intents of the heart. (7)

When our Lord had finished the sublime discourses, which have given rise to these remarks, attended by his eleven Apostles, he had reached one of those lovely gardens, which, at that time, adorned the now barren sides of Olivet, and to which, as St. John informs us, he oft-times resorted with his disciples.* (8)

There is a consolation in withdrawing our minds, for a moment, from the consideration of sorrows, in which we are so nearly concerned, and sufferings, in which we are so deeply interested, that we may contemplate the holy Jesus, 'a lily among thorns,' in this, his sacred retirement, setting us an example of religious abstraction, meditation, and prayer. Even in our colder climate, and less genial atmosphere, it is good for us, to go forth into the fields and meditate; and such abstraction from society is especially wholesome to the minds, and refreshing to the bodies, of those, who, like ourselves, my brethren, are pent up during the week within

* John, xviii. 2.

the confines of a crowded city, and distracted by the bustle of secular avocations, and daily business. It is not sufficient, that we receive the Scriptures as our rule of conduct; but composed, as we are, of body as well as soul, our very senses must be engaged in the cause of religion. And I know not when we *feel*, more strongly, the existence of an Almighty Spirit, than when we view the glories of creation, as displayed before our eyes, in the solemn stillness of a summer night; when we remember, that the countless stars above us, are, each of them, perhaps, suns to distant worlds; when we thus see universe piled upon universe, and reflect, that, even these are as nothing, when compared to that incomprehensible Being, who willed them into existence. Who is there, that, on such occasions, does not feel, . . . ‘Lord, what is man, that thou art mindful of him; and the Son of man, that, manifest in the flesh, thou hast visited him!’ Verily, though there be neither speech nor language, yet their voices are heard among us, preaching the insignificance, the impotence, the dependency of man. And then it is, when, awe-stricken by the might, the majesty, and the dominion of the Lord God Omnipotent, that we shall become duly sensible of the inestimable privilege, the ineffable blessing, the inconceivably glorious prerogative,

which we Christians possess, in being permitted to approach so awful, so stupendous a Being; to approach him, as the happy children of a condescending parent, to regard him, as our protector, redeemer, comforter, and friend.

But we must return to the consideration of that agony, and of those bitter sufferings, by which these privileges, these benefits, and this high prerogative, were purchased and procured, for the sons of Adam.

It was with far other feelings, than those, with which he had been accustomed to retire to the wilderness, the mountain, or the garden, that the lowly Jesus, on this eventful night, entered the enclosure of Gethsemane.

Wearied in body, and worn in spirit, it was rest that he required: but he foreknew, that, on this earth, no rest awaited him. Having now entered his accustomed haunts, he said to eight of his disciples, ‘Sit ye here, while I go and pray yonder.’* But, knowing, at the same time, that his human nature was about to be sorely tried, and supernaturally oppressed, he wished, with the common feelings of that nature, to have beside him some, who, if they could not alleviate his pangs, at least might sympathize with his

* Matt. xxvi. 36.

sufferings. It was, as man, that he was afflicted; it was, as man, too, that he felt. He took with him, therefore, Peter, and James, and John.*

The reason of this selection is obvious. Had he taken with him the other disciples, the temptation might have been greater, than they would have been able to bear. Their faith might have received too severe a shock, on beholding the excruciating agonies of one, whom, if they believed him to be the Messiah, they must have regarded as an emanation from the Deity. But Peter, and the sons of Zebedee, had been eye-witnesses of the transfiguration on the Mount. However perplexed, therefore, they might be, they would not be reduced to despair. They had, at least, wherewithal to satisfy their minds upon this point; since they had heard the Father himself, proclaim their Master to be his only-begotten Son.† Thus, then, as they had witnessed the glory of the Son of man, they were the better qualified to behold the humiliation of the Son of God. (9)

The divine nature in the Lord Jesus, was, perhaps, (to adopt the language of theologians,) at this time, quiescent; that is to say, his

* Mark, xiv. 33.

† Matt. xvii. 1. Mark, ix. 2. Luke, ix. 28.

divine nature may have been now, as it was under the former temptation, in a state somewhat analogous to that of our own minds, when we are asleep. The immortal mind, when we are asleep, still exists, but, in ordinary cases, it ceases to control the body. So may it have been, with the divinity of Christ Jesus. But, let us not seek to be wise, above what is written.

And when he was at the place, he began to be sorrowful*, to feel an unwonted depression of spirit. According to prophecy, *His soul was cast down, and disquieted within him.*†

The depression increased. He began to be sore amazed, and to be very heavy‡; to be utterly exhausted, and faint with grief. According to prophecy, *He was not only compassed with the sorrows of death, but the pains of hell gat hold upon him.*§

Under these circumstances, how touching, how sublime, how dignified, the only expressions which escaped his spirit! *My soul is exceeding sorrowful, even unto death.* ||

‘His complaint was bitter, but his stroke was truly heavier than his groaning.’ ¶

* Luke, xxii. 40. Matt. xxvi. 37.

† Psalm xlii. 3.

‡ Mark, xiv. 33.

§ Psalm cxvi. 3.

|| Matt. xxvi. 38.

¶ Job, xxiii. 2.

And now, turning to his disciples, he said, *Tarry ye here*, (O how the heart of *any* friend would have melted within him, at such a request, after such a declaration!) *Tarry ye here*, he exclaimed, *and watch with me*. At the same time he added, *And pray that YE enter not into temptation!** Never, thou blessed One, never did thy tender mercy, thy loving kindness, thy consideration for others, forsake thee! The hour of their temptation was fast approaching; and, had they been prepared against the craft and subtilty of the tempter, by watchfulness, precaution, and prayers, how different might have been the event!

He went forward. He was withdrawn from them about a stone's cast. He kneeled down. The agony became more intense. He could not support himself. He fell prostrate. He fell on his face. He fell to the ground. It became almost too much for human nature to bear. He exclaimed, '*O my Father, if it be possible, let this cup pass from me. All things are possible unto thee; nevertheless, not my will, but thine, be done.*† This only affliction I would be saved; for the rest I am prepared; but *this* cup, if

* Matt. xxvi. 38. Luke, xxii. 40.

Luke, xxii. 41, 42. Matt. xxvi. 39. Mark, xiv. 35.

thou be willing, *this* cup I pray thee to remove; nevertheless, not my will, but thine, be done!'

How great was this agony, we may, in some degree, conceive; since his sweat was, as it were, great drops of blood falling to the ground, if blood did not actually ooze from the pores of his flesh. (11)

If it be possible, let this cup pass from me! Possible, in one sense, it certainly was. But many things are possible, in themselves, which are not possible with respect to certain prescribed conditions. (12) As the Word of God, as He, by whom all things were made, and without whom was not any thing made that was made, the Lord Jesus, by the mere wish of his heart, might have willed an end to his sufferings at once. This was possible: but then it was not possible, consistently with the purpose for which he had become incarnate. It was necessary, in regard to the divine scheme of our redemption, that He who was to be a propitiation for the sins of the whole world, not only should become man, but should also be acquainted with grief. Let it, however, be observed, that, although the cup might not pass away except he drank it, yet, the prayer of the Son of man was neither unheard nor unheeded. *There appeared an angel unto him from Heaven,*

*strengthening him.** And thus, with respect to ourselves, my brethren ;..if it be not expedient, in every case, that the sorrows we deprecate, should be removed, if the thorn in our flesh may not depart from us, nor the messenger of Satan be exorcised by our strong supplication and crying, yet still, we may always rest assured, that grace sufficient for us will be vouchsafed to our prayers, and that the power of a greater than angels, even the power of Christ himself, their Creator, will rest upon us, making itself perfect in our weakness.

After the lapse of some time, our Lord rose up from prayer, supported, strengthened, and consoled.† Then cometh he to his disciples ; to those chosen friends, by conversing with whom, he may now have wished to alleviate the pangs, and dispel the horrors, by which he was oppressed. But he findeth them sleeping.‡ At the same time, we ought to observe, that the Evangelist, who never conceals the faults, nor palliates the errors of the Apostles, expressly adds, that they were *sleeping for sorrow*. And it can be scarcely necessary to remark, that drowsiness is the natural, and merciful effect of extreme grief. Let us, then, my

* Luke, xxii. 43.

† Matt. xxvi. 46.

‡ Luke, xxii. 45.

brethren, while warned by their example to watch as well as to pray, rather sympathize with their weakness, than judge of their conduct with undue severity. Consider all that they had just undergone. It was now late in the night, and the whole evening had been, to them, one of unceasing excitement, of much mental exertion, and of extreme agitation : at one time, they had been almost tempted to doubt of their Master's claims ; while, at another, they were recalled to their allegiance and faith, by some unexpected manifestation of his omniscience. They had participated in a rite, the full purpose of which they were, as yet, unable to understand ; and they had listened to discourses, the meaning of which they could only partially comprehend. Their minds were bewildered, by the events that had already taken place ; and to the future they looked forward, with mingled sensations of apprehension, hope, and doubt. Even now, they beheld their Master, suffering in a manner, which could not fail to awaken their sympathy and compassion ; but which seemed to contradict all the prophecies, on which they had been accustomed to dwell with rapture, and by which they had been induced to expect the Messiah. It was, then, no wonder, that, while their minds were perplexed by such conflicting sentiments, they suffered sleep to

surprise their wearied bodies. Consequently, the rebuke of our Lord, though marked, was gentle. *Why sleep ye?* said he. Then, turning to Simon Peter, he asked, with an emphasis which must have struck to his heart, *Simon, sleepest thou?* *Could ye not,* he continued, *watch with me one hour?* *Watch ye, rise and pray, that ye enter not into temptation; for,* he added, (and, when we remember that our Lord, was, at this time, in his extremest humiliation, there is something deeply affecting in his remark, as if he spake from his own experience, yea, from what he was actually experiencing in the human nature at that moment,) *for the spirit, indeed, is willing, but the flesh is weak.**

He went away a second time; and his agony seems to have returned in all its bitterness, for he prayed a second time, using almost the same words: *O my Father, if this cup may not pass from me, except I drink it, thy will be done.*† And when he returned, he found them asleep again; for their eyes were heavy, neither wist they what to answer him. So he left them, and went away again, and prayed the third time, saying the same words. (13)

* Matt. xxvi. 40, 41. Luke, xxii. 45, 46. Mark, xiv. 37, 38.

† Matt. xxvi. 42—45. Mark, xiv. 40.

All this is related in a short space; but it was no short space of time, during which the tremendous reality of this mental anguish was endured by our Redeemer. Such sufferings would have overwhelmed an impostor, and have driven an enthusiast to the verge of insanity. But the conduct of the Lord Jesus was such, as to confirm our faith, to excite our warmest sympathy, and to command our surprise, our amazement, our admiration. He felt, as we might expect the most meek, gentle, and sensitive, of mankind to feel; and yet, he bore the worst, with a degree of resignation, fortitude, and unassuming, unpretending patience, such as no one could have evinced, save the only Being of our species, who was sinless and perfect.

At length, the cup was drunk to the very dregs; and our blessed Saviour returned, to other scenes of trial. *He cometh to his disciples a third time, and saith unto them, Sleep on now, and take your rest (14);* as far as I am concerned, your watching can no longer be required, *it is enough, I will urge you no more; the hour is come; behold, the Son of man is betrayed into the hands of sinners.** He is calm, he is collected; he knows that the hour, the very moment, to

* Mark, xiv. 41. Matt. xxvi. 45.

which he has been so long looking forward, has arrived; he knows, that he has already been betrayed; he knows, that his enemies are on their way to apprehend him: while he is yet speaking, he hears the stealthy step of the Roman cohort approaching, and exclaims, *Rise up, let us go; lo! he that betrayeth me is at hand.* (15)

Here, we see, on the one hand, the omniscience of the Son of God; and, on the other, the instinctive alarm of the Son of man, at the approach of danger, even though that danger had been foreseen. Truly, he was made like unto us in all things, sin only being excepted.

Such is the narrative of our Lord's agony. I have laid it before you, in the language of the Evangelists. I have merely endeavoured to harmonize, without attempting, (the attempt would be profanation,) to adorn, those short and simple annals, of which, the pathos is as irresistible, as it is inartificial.

And now comes the question: For what purpose was this agony of our adored and humiliated Master? Nor is this a question, which it is unlawful to ask; since these events would not have been recorded, unless they were profitable, either for doctrine, or for our instruction in righteousness.

Now, in seeking for an answer, we have only

to bear in mind, why God was manifested in the flesh. It was, that he might purchase our redemption, by suffering for our sins. But, of human sufferings, how small the proportion, which is caused by the pangs of bodily torture! Surely, the severest of those afflictions to which mortality is heir, are to be traced to distress of mind, and anguish of soul; to a wounded spirit, a disappointed heart, and a compunctious conscience. In mind, therefore, as well as in body, it behoved the Messiah, when fulfilling all righteousness, to suffer. It had, consequently, been predicted, that, although *the commandments of God were to be his delight*, still, *trouble and anguish were to take hold upon him*.*

But, in the mental sufferings of the Lord Jesus, there appears to have been something more, than what usually occurs to human nature; it seems as if the tempter, who had left him for a season, had now returned with re-invigorated powers, to assail him with redoubled virulence.

Now, that it was needful for the holy Jesus to be assaulted in an unwonted and miraculous manner, (if assaulted by the tempter at all,) will appear from this, that, between his human

* Psalm cxix. 143.

nature and ours, there was one very material point of difference: He, conceived by the Holy Ghost, and born of a pure Virgin, was not subject to that propension, that natural inclination to sin, which we know, from sad experience, to exist in every son of fallen Adam; shapen, as we all are, in iniquity, and children of wrath. The second Adam, like the first, was sent unto the world without that gravitation to sin, which, existing in every other human being, has rendered necessary his mediation, sacrifice, and continual intercession. It was, probably, intended, that he should show us what Adam might have done; and, to prove that if such a temptation overtook our great progenitor, as is not common to his descendants, that progenitor, nevertheless, was not tempted above what he might have been able to bear.

Now, such being the case, (seeing that our Lord's human nature was without sin,) recollect, when it is, that we are oppressed with anguish of spirit, and bitterness of soul. Is it not, (assuming that the mind is in a state of sanity,) when we have done either what is wrong, or what is foolish? But, He who chargeth his angels with folly, and in whose sight the heavens are not clean, was, when incarnate, as free from weakness, as from sin. In such a soul, therefore,

the pangs of remorse, and the wildness of despair, the conflict of unworthy passions, and the horrors of a stricken conscience, could find no place; there was no room for discontent, or repinings, for doubt, or distrust. If, then, such a Being, 'holy, harmless, and undefiled,' were to suffer mentally, it must, of necessity, follow, that he would suffer supernaturally. Consequently, that accursed spirit, who is ever luring *us* to our fall, by appealing to that besetting sin, which secretly beguiles, and gradually betrays us, . . . baffled in his customary arts, was permitted to have recourse to super-human means, against our Great High Priest, when tempting him in the Wilderness, and when agonizing him in Gethsemane.

Let those bear this in mind, who would palliate their own offences, and detract from the perfection of the example set before us, by our divine pattern, by dwelling on the fact, that he was equally free from original and actual sin, and by thence deducing a conclusion, contrary to the express declaration of the Apostle, that he could not have been tempted like as we are. If Jesus was sinless, he was miraculously tempted; if he had not the same inclination to yield as we have, the great enemy of souls was permitted to exert against him unwonted powers and unusual artifices.

It is true, too sadly true, that we often suffer mentally, from the loss of those who are near and dear to us; and from sympathy with the distress of others. When Jesus stood at the grave of Lazarus, the tears he shed, are evidence, that, to the sorrow which results from the death of friends, his human nature was not a stranger. And, as to his sympathy with others, what was his whole career on earth, but one continued course of tenderness for human misery? Feelings, indeed, of this kind, may, perhaps, upon the present occasion, have deepened the gloom of his sorrows; it may be that he wept, as the tempter poured agony into his ear, and terror into his soul, by recounting to him, the thousands, for whom, from their perverseness, his blood would be shed in vain; the thousands upon thousands, who would crucify their Saviour afresh. But this was not all. The whole transaction was miraculous, but the agony, remember, was real, as it was tremendous. And, at that awful hour, the spotless Jesus may have felt the horrors, without the criminality of guilt; the punishment, without the defilement of sin.

But I forbear. The question is not *how*, but *why*, the Saviour suffered. And we all know that he suffered in body, mind, and soul, for us, miserable sinners, who lay in darkness and

the shadow of death. This, then, was, if I may so say, the crucifixion of his mind; and it appears to have exceeded far, in its bitterness, excruciation, and horrors, the crucifixion of his body.

As we retire from the contemplation of our Redeemer's agony in the garden, the words which the church, as a sympathizing mother, addresses to her afflicted children, strike upon the heart with redoubled force. *Though no chastening*, as the Apostle says, *for the present, is to be joyous, but grievous; yet, it afterward yieldeth the peaceable fruit of righteousness, unto them which are exercised thereby**, 'we should,' says the Church, 'patiently, and with thanksgiving, bear our heavenly Father's correction, whensoever, by any manner of adversity, it shall please his gracious goodness to visit us. And there should be no greater comfort to Christian persons, than to be made like unto Christ, by suffering, patiently, adversities, troubles, and sicknesses; for he himself went not up to joy, but first he suffered pain; he entered not into his glory, before he was crucified. So, truly, our way to eternal joy is to suffer here with Christ; and our door to enter into eternal life, is gladly to die with Christ; that we may rise

* Heb. xii. 11.

again from death, and dwell with him in everlasting life.'

But, my brethren, you that mourn and weep in Sion, who are holden in cords of affliction, and against whom the terrors of the Lord set themselves in array, . . . think not that we preach unto you the cold delusive abstractions of the stoic, or the visionary refinements of modern philosophy : no ; we declare unto you the Gospel of Jesus Christ ; that Gospel, which proceeds from Him, who not only called our nature into existence, but, having himself assumed that nature, has been touched with a feeling of our infirmities ; and who, therefore, both knows its wants, and can provide for its weakness. When the soul is heavy, when the heart is sick, when the spirit is wounded, when the languor of sickness unnerves us, and the pressure of adversity is hard upon us, . . . when we are overtaken by disaster, assaulted by contumely, or galled by poverty, when the beloved of our heart lies dead before us, then ' sighs, and groans, and humble complaints, and dolorous expressions, are the sad accents of the sorrowers' language ! And are these overflowings of the heart prohibited ? Are they forbidden by him, who pitieth them that serve him, even as a father pitieth his children ? To prove the contrary, we need not refer to the man of Uz, to

David, or to the inspired son of Hilkiah, when they *lifted up their voices, and wept, till they had no more power to weep.* Behold the man! JESUS WEPT.

If we would guard against the excess of grief, against all temptation to mistrust, despondency, and despair, let us follow the same blessed Jesus to Gethsemane, and take him for pattern, from whom only we can derive consolation and support. Ponder on his perfections, reflect on the divine excellences of his character, on the heroism of his fortitude, on the one hand, and the sensitiveness of his feelings, on the other. Claim his promise of that Comforter, who may strengthen you in your trials; wrestle with him, like another Israel, until the graces of the Holy Ghost are shed forth abundantly on your hearts; until, by the sanctifying operations of the everlasting Spirit, you have become one with Christ, and Christ hath become one with you. Then, when the spirit of Christ is yours, your devotions will be like those of the holy Jesus. As any calamity approaches, you will prostrate yourselves before your God, and urgently beseech him; you will beseech him again, and again, and again, ‘*Father, if it be possible, let this cup pass from me*; if, according to the scheme thou hast laid down for the salvation of my soul, and the

welfare of my fellow-creatures, it be possible for this calamity to be turned aside, if it be possible that the end thou dost design may be accomplished by other means, . . I pray that so it may be.' Who knows, but that your life, or death, your happiness, or misery, may depend upon the contingency of your praying! Of the councils of the Most High we know but little; but this we *do* know, that they are *not* such, as that they cannot be influenced by the prayers of the righteous. *The effectual, fervent prayer of the righteous man, availeth much.*

But it may be otherwise; it may be, that the cup of sorrows is not to pass away, unless you drink it: then, then it is, that the spirit of Christ will speak in your soul, and meekly say, *Father, not my will, but thine, be done!*

NOTE (2), page 106

It is well to observe, the *Almanac* of the year 1790, who contained that he knew nothing, though he found of the testimony of a most reputable person. The *Almanac* and *Chronicle* and *Register* and all the crowd of accreditable journals and the *Chronicle* corroborate for every in the history of the world. The history looks

NOTES TO LECTURE III.

NOTE (1), page 105.

“THE word of God became man, in deed and in truth; and truly he did all things, that became a man. Thus, at the time of his passion, he deprecated the cup; showing thereby, that we ought not, on the one hand, to rush into danger; but, that, when once danger is incurred, we ought to bear it with fortitude. He himself prayed against the cross, which was designed for him; but, when once he was condemned to bear it, he took it on his shoulders, and bare it like a victor.”—Isidore of Pelusium. Lib. i. epist. 289. *De Poculi Recusatione.*

NOTE (2), page 106.

“Farewell to Socrates, the *Athenian buffoon**, who confessed that he knew nothing, though he boasted of the testimony of a most sophistical demon. Let Arcesilaus, and Carneades, and Pyrrho, and all the crowd of academics, doubt on; and let Simonides procrastinate for ever, in the delivery of his opinion. The haughty looks

* He was so called by Zeno.

of the philosophers we condemn; for we know them to be overbearing adulterators of the truth; ever eloquent against those vices, which they are themselves the first to commit. We wear not our wisdom in our garb; but we carry it in our minds. We talk not great things; but we live them. We glory, to have found, what the philosophers sought for, but, with all their diligence, never could discover. Why are we ungrateful? Why do we grudge to ourselves, the fact, that the knowledge of divine truth has come to maturity, in our own age? Let us rather enjoy the blessing vouchsafed to us; let us govern our knowledge with discretion; let superstition be restrained; let impiety be expiated; let true religion be cherished."—M. Minucius Felix. *Octavius*, cap. xxxviii.

NOTE (3), page 106.

The following interesting anecdote is handed down to us, by Socrates Scholasticus, the historian:—"Just before the bishops came together at the Council of Nice, the dialecticians amused themselves with certain discussions; and were seducing others, to take delight in disputations. But, at length, a certain person, who, though a confessor, was a layman, and who was endowed with good common sense, remarked to them, that, not the art of disputing was delivered to us, by Christ and his apostles, but a plain doctrine, which was to be vindicated by faith and good works. What he said, met with the approbation of all who heard him; and the dialecticians having acquiesced in this plain and honest declaration of the truth, the tumult which had been raised by their disputations was composed."—Lib. i. cap. 8.

It is wisely observed by St. Chrysostom, that, "of dogmas, our Saviour, Christ, but rarely treats; because they require no labour: but concerning life, he discourses often, yea, every where; for, in this matter, there is a perpetual warfare, and, consequently, unceasing labour." — Hom. lxiv. in *S. Matt.*

NOTE (4), page 107.

"Oh, beware of misapplying Scripture! It is a thing easily done, but not so easily answered. I know not any one gap, that hath let in more, and more dangerous errors, into the Church, than this: that men take the words of the sacred text, fitted to *particular occasions*, and to the condition of the times wherein they were written, and then apply them, to themselves and others, as they find them; without due respect had, to the differences that are between those times and cases, and the present. Sundry things spoken in Scripture, agreeably to the infancy of the Church, would sort very ill with the Church in the fullness of her strength and stature: and sundry directions, very expedient in times of persecution, and when believers lived mingled with infidels, would be very unseasonably urged, when the Church is in a peaceable and flourishing estate, enjoying the favour, and living under the protection, of gracious and religious princes." — Bp. Sanderson. *Ad Clerum*, *Serm.* iv. p. 76.

NOTE (5), page 107.

The exordium to the Bishop of Limerick's eighth sermon, must be well known to all who are acquainted

with his Lordship's works: and those works ought to be the study of every one, who wishes to imbibe the spirit of unsophisticated, primitive, and catholic Christianity. To the writings, the advice, and the almost paternal kindness, of the Lord Bishop of Limerick, the author is very deeply indebted. But he forbears to express his sense of obligation more fully, lest he should seem to be actuated by other feelings than those of gratitude.

I cannot forbear from transcribing the following practical and judicious remarks:—

“In times like the present, there is much to divert us from our own business and bosoms. It is, therefore, the more indispensable, that, in the first instance, we look narrowly into ourselves; that we first make the Word of God our own familiar study; and, having felt its holy influence within, that we proceed wisely and affectionately to diffuse its influence around; beginning with those whom God and nature have committed to our especial care, and extending our exertions in those quarters, where we shall be most able to mark every stage of procedure. It is, indeed, a Christian duty to disseminate the Scriptures, wherever the demand and the preparation give room to hope, that the Scriptures will be profitably and piously used. But it is a superior duty, and a duty no less prior in time, than superior in importance, that, by all means in our power, by study, by reflection, by vigilance, and, above all, by fervent prayer, we labour, through divine assistance, ourselves to become a living commentary on the Sacred Word. The peace of God would then tranquillize our hearts and minds; and the tranquillity within, would infallibly diffuse itself abroad. There never yet lived a good and

happy man, who did not communicate from the overflowing of his happiness and goodness. All other means of doing moral good, are, at the very best, uncertain and equivocal. But in this course, there can be neither deception nor disappointment; there is a moral certainty of benefiting others, in addition to the home-felt happiness of improving ourselves." — Sermons on Subjects chiefly Practical: by John Jebb, D.D., Bishop of Limerick, Ardfert and Aghadoe, pp. 192, 193.

"Be diligent," says the martyred Bishop of Carthage, "be diligent in prayer, and in the reading of God's Word. *Sometimes you must speak to God; at other times he must speak with you. Let him instruct you with his precepts, and form your mind by the guidance of his counsel;* the man who is thence enriched, no one can impoverish; he who is filled with the fulness of God, cannot be empty. All the pomp of this life will become to you insipid and jejune, when once you are convinced, that your care should rather be employed upon yourself; and your soul be adorned with the graces of the Gospel; that the house, which God has vouchsafed to make his temple, and in which his Holy Spirit is pleased to abide, should be fitted to receive him, with a care proportioned to the dignity of the guest expected. Let innocence and righteousness adorn this habitation for him; these are ornaments which no length of time will decay, no accidents of weather tarnish. The embellishments of human art, will be soiled and withered by age; nor can any man depend upon the continuance of things, which are, in their own nature, so obnoxious to change; but the beauty, the ornament, the splendour, of the house of which I have been speaking, is permanent;

time and accident can make no disadvantageous impressions on it; only the time will come, when it shall be renewed with great advantage, and be clothed with a more durable and better covering."—St. Cyprian. *Epist. to Donatus*, towards the conclusion.

NOTE (6), page 108.

"The short rule for improving our knowledge of Scripture is, to get, as nearly as possible, into the place of those whom it was most immediately intended to suit: to give ourselves their ideas and feelings. It is these, which must enable us to limit and apply expressions, such as, from the imperfection of human language, are too general and extensive to be taken literally. In order to get into the situation of others, and learn their ideas and feelings, we must acquaint ourselves with the history of their customs and opinions; and with all the objects, natural and artificial, which most usually engaged their attention. Fresh travels, undertaken by good antiquaries, naturalists, artists, with due encouragement, might continually promote this purpose.

And, when we could not investigate immediately the ideas and feelings of those, for whom Scripture was first intended, we might find them out, in some degree, by their *effects*; which are to be understood, by means of ecclesiastical history."—Hey's Lectures. *Book iv. art. vi. sect. 34.*

Our duty on this point is beautifully expressed by the poet, when he exhorts us, . .

"To look on truth unbroken and entire;
Truth in the system, the full orb; where truths,

By truths enlightened and sustained, afford
 An arch-like, strong foundation, to support
 The incumbent weight of absolute, complete
 Conviction. Here, the more we press, we stand
 More firm; who most examine, most believe.
 Parts, like half sentences, confound; the whole
 Conveys the sense, and God is understood;
 Who not in fragments writes to human peace:
 Read his whole volume, sceptic, then reply!"

YOUNG. *Night Thoughts*, vii.

NOTE (7), p. 109.

"But some one will, perhaps, demand, why, (since the canon of Scripture is perfect, and in itself sufficient, and more than sufficient, in every respect,) why we should wish to add to it the Authority of the Church? The answer is, because all persons do not receive the Scriptures, in one and the same sense. One man interprets its sublime discourses, in this manner, and another in that. So that there are almost as many diverse opinions, to be gathered from the Sacred Volume, as there are men to read it. Novatian receives it in one sense, Photinus in another; Sabellius, Arius, Eunomius, Macedonius, Apollinaris, Priscillian, Jovian, Pelagius, Celestius, all adopt different modes of expounding it. And, therefore, on account of the various ins and outs of error, it is very necessary to apply, as a rule to a line, the sense of the Catholic Church to the prophetic and apostolical writings."—*Vincentius Lirinensis. Advers. Prophan. Hæres. Commonitor. lib. i. cap. ii.*

Thus wrote Vincent of Lerins, A.D. 434. And we find the same rational method of interpreting disputed points of Scripture, in use, so early as the second

century. "If there should arise a dispute," says St. Irenæus, "on any trivial matter, ought not recourse to be had to the most ancient churches, in which the apostles themselves were conversant? And ought we not to learn from them, what is clear and certain, upon the question moved?"—*Advers. Hæres.* lib.iii. cap. iv. near the beginning.

We may, indeed, proceed yet further back, and trace this rule of interpretation almost up to the first century: see *Bp. Kay's Tertullian*, p. 290—300.

"At the present day," says the Bishop of Limerick, "it is by no means sufficiently considered, that the Church of England occupies a very peculiar station in the Christian world: constituting, as it were, a species in herself.

Her specific temperament, indeed, has, during the last century, been most inadequately recognized at home. But it has not failed to attract the notice of foreign observers. The sagacious Mosheim, for example, and he is not singular in his statement, describes the English Church, as 'that correction of the old religion, which separates the Britons equally, from the Roman Catholics, and from the other communities who have renounced the domination of the Pope.'

We can feel no difficulty, either in adopting or justifying, this acute and compendious definition. The Church of Rome fetters the judgment, by implicit submission to authority. Foreign branches of the Reformation give unbounded licence to the fancy, by the unrestricted exercise of private interpretation. But our National Church inculcates a liberal, discriminative, yet undeviating reverence, for pious antiquity: a reverence, alike sanctioned by reason, inspired by feeling,

and recommended by authority. This principle, is, in truth, our special characteristic: a principle, which has ever enabled our Church to combine, discursiveness with consistency; freedom of inquiry, with orthodoxy of belief; and vigorous good sense, with primitive and elevated piety.

This happy temperament is guarded, by the most safe and sober limitations. The Church of England, in the first instance, and as her grand foundation, derives all obligatory matter of faith, that is, to use her own expression, all 'that is to be believed for necessity of salvation,' *from Scripture alone*; and herein she differs from the Church of Rome. But, she systematically resorts to the concurrent sense of the Church Catholic, both for assistance in the interpretation of the Sacred Text, and for guidance in those matters of religion, which the text has left at large: and herein she differs from every other reformed communion."—*Appendix to Bp. Jebb's Sermons*, p. 358.

For proof of the above assertions, I must refer the reader to the treatise itself; which is published, as a separate discourse, in his Lordship's *Pastoral Instructions*.

NOTE (8), page 109.

Dr. Lightfoot informs us, that, to prevent impurities, "propter foetorem, ab herbis malis," no gardens were allowed within the walls of the sacred city. They, consequently, abounded in the suburbs, especially at the foot of the Mount of Olives. — *Horæ Hebraicæ*, p. 483.

What became of these gardens, which witnessed both the agony of the Son of God, and the guilt of the Jewish

nation, let the Jewish historian himself declare: — “The Romans, although they were greatly distressed in getting together their materials, raised these banks in one and twenty days; after they had cut down all the trees, that were in the country that adjoined to the city; and that, for ninety furlongs round about, as I have already related. Of a truth, it was a melancholy sight: those places which were before adorned with trees and pleasant gardens, were now become a desolate country every way. Nor could any foreigner, who had formerly seen Judea, and the most beautiful suburbs of the city, and now beheld it as a desert, have refrained from lamenting and mourning so great a change. The war had laid all signs of beauty quite waste. Nor if any one, who had known the place before, had come on a sudden to it now, would he have known it again. Though he were at the city itself, he would, notwithstanding, have inquired for it.” — Josephus. *Wars of the Jews*, book vi. chap. i. sect. 1.

“A few gardens,” says Dr. Richardson, “still remain on the sloping base of Mount Sion, watered from the pool of Siloam: the gardens of Gethsemane are still in a sort of ruined cultivation; the fences are broken down, and the olive trees decaying, as if the hand that fed and dressed them was withdrawn. The Mount of Olives still retains a languishing verdure, and nourishes a few of those trees, from which it derives its name; but all around Jerusalem, the general aspect is blighted and barren; the grass is withered; the bare rock looks through the scanty sward; and the grain itself, like the staring progeny of famine, seems to doubt whether to come to maturity, or die in the ear. The vine that was brought from Egypt, is cut off from the midst of the

land; the vineyards are wasted; the hedges are taken away; and the graves of the ancient dead are open and tenantless."

NOTE (9), page 112.

"Why did he not take with him all his disciples? Lest they should fall. Those only he admitted, who had been witnesses of his glory." — St. Chrysost. *Homil.* lxxxiii. in *S. Matt.*

NOTE (10), page 113.

This theory is at least as old as the days of Irenæus. "As he was man, that he might be tempted; so was he the Word, that he might be glorified; the Word being quiescent (ἡσυχάζοντος μὲν τοῦ Λόγου), that he might be tempted, crucified, and die." — *Advers. Hæres.* lib. iii. cap. 21.

NOTE (11), page 115.

Instances are adduced by Lightfoot, Whitby, and Doddridge, of persons who really sweat blood; and it is admitted by Rosenmüller, that the words of the original may signify, that such was the case with respect to our Saviour. It does not, however, appear to be a question of any great importance; since, as St. Chrysostom remarks, these circumstances are most probably recorded, to prove, that the Lord Jesus was *perfect man*, as well as

perfect God. "Christ himself prayed the more earnestly, lest it should seem, that what was occurring took place merely in appearance. For the same reason, the sweat ran down his face. But, lest the heretics should say, that the agony itself was feigned, the sweat was, as it were, great drops of blood, and an angel was seen comforting him; and, lest any one should allege, that his words were feigned, a thousand other signs of fear were exhibited." — St. Chrysostom. *Hom. in S. Matt.* lxxxiii.

NOTE (12), page 115.

This is well expressed by Rosenmüller, "*distinguendum est inter ἀδύνατον per se, et inter ἀδύνατον hoc vel illo posito.*" The following annotation of Grotius is valuable: — "It often happens that we do a thing

ἐκὼν ἀέκοντί γε θυμῷ.

In performing irksome duties, there is, as Aristotle styles it, a kind of mixed action; and he himself exemplifies his position, by the instance of a man, who would wish to save his property, and yet would sacrifice it, to avoid a greater evil. If, therefore, death only were the thing considered, death attended with ignominy and torture, Christ, without doubt, would have declined it; for the instinct of human nature prompts us to seek our own safety, and to avoid whatever is injurious: but, when the will of his Father was taken into consideration, then, he was willing to undergo death, and even that ignominious kind of death which awaited him; *being found in fashion as a man, he humbled himself, and became*

obedient unto death, even the death of the cross."—Grotius, *inter Critic. Sacr.*

But our own Hooker is so copious, satisfactory, and truly philosophical, on the subject, that I cannot forbear from transcribing his words:—

"As man's will, so the will of Christ, hath two several kinds of operation: the one, natural or necessary, whereby it desireth whatsoever is good in itself, and shunneth, as generally, all things that hurt; the other, deliberate, when we, therefore, embrace things as good, because the eye of the understanding judgeth them good, to that end which we simply desire. Thus, in itself, we desire health, physic only for health's sake; and, in this sort, special reason oftentimes causeth the will, by choice, to prefer one good thing, before another; to leave one, for another's sake; to forego meaner, for the attainment of higher desires, which our Saviour likewise did.

"Whereas, we find in God, a will resolved that Christ shall suffer; and in the human will of Christ, two actual desires, the one avoiding, the other accepting, death. Is that desire, which first declareth itself by prayer, against that, wherewith he concludeth prayer; or either of them, against His mind, to whom prayer, in this case, seeketh? We may judge of these diversities in the will, by the like in the understanding; for, as the intellectual part doth not cross itself, by conceiving man to be just and unjust, when it meaneth not the same man; nor by imagining the same man learned and unlearned, if learned in one skill, and in another kind of learning unskillful; because the parts of every true opposition, do always both concern the same subject, and have reference to the same thing, sith otherwise they are, but in show, opposite, and not in truth; so the will about one

and the same thing may, in contrary respects, have contrary inclinations, and that without contrariety. The minister of justice may, for public example to others, virtuously will the execution of that party, whose pardon, another, for consanguinity's sake, as virtuously may desire. Consider death in itself, and nature teacheth Christ to shun it. Consider death as a mean to procure the salvation of the world, and mercy worketh in Christ, all willingness of mind towards it. Therefore, in these two desires, there can be no repugnant opposition. Again, compare them with the will of God; and if any opposition be, it must be only between his appointment of Christ's death, and the former desire, which wisheth deliverance from death. But neither is this desire opposite to the will of God. The will of God was, that Christ should suffer the pains of death. Not so his will, as if the torment of innocency did, in itself, please and delight God: but such was his will, in regard of the end; whereunto, it was necessary that Christ should suffer. The death of Christ, in itself, therefore, God willeth not; which, to the end we might thereby obtain life, he both alloweth and appointeth. In like manner, the Son of man endureth willingly, to that purpose, those grievous pains, which, simply not to have shunned, had been against nature, and, by consequent, against God. I take it, therefore, to be an error, that Christ either knew not what himself was to suffer, or else had forgotten the things he knew." — Hooker. *Eccles. Polit.*, book v. sect. 46.

NOTE (13), page 118.

Let this fact be duly weighed, and seriously considered, by those, who, in a fastidious age, and in the midst of a captious and gainsaying generation, complain of the English ritual and liturgy, for adopting, so often, the words of a prayer which our Lord himself has taught us: a prayer, which can never be used, by such as are spiritually minded, without either suggesting some new idea, or giving a fresh impulse to their devotion. It is, indeed, the beauty of the Lord's Prayer, that its several petitions always admit of an application to the present exigences, and the immediate disposition, of the suppliant.

At one time, the several clauses may be considered in a literal, and at another, in a figurative sense. Sometimes, both senses may be combined. In the first, or penitential part, of our morning service, we may so apply its petitions, as to pray, that God's name may be hallowed by our contrition, and his kingdom promoted by our bringing forth the fruits of repentance; while we implore the daily assistance of Him, who is the Bread that came down from heaven. When this prayer is repeated, at the conclusion, or the supplicatory part, of the service, we may apply it to the subject of the succeeding collects: and pray, that the Divine Name may be hallowed, by the godly conduct of all those, who profess and call themselves Christians; that the Kingdom of Heaven may be promoted, by the obedience of the King, and all who are in authority under him, . . of bishops, and of curates, and of all congregations committed to their charge; while we pray, that, day by day,

they may receive all that is needful, for their souls, as well as their bodies. In like manner, we may invariably apply it to the subject immediately in hand, whenever, and wherever, it occurs.

“What prayer can any one think more spiritual, than a prayer which is given us by Christ himself, who also sent the Holy Spirit unto us? What prayer can any one imagine to have more truth in it, than that which came out of His mouth who is Truth itself? Wherefore, my beloved, let us pray as God himself has been pleased to teach us: those petitions are most likely to be well received of Him, which are drawn in this form, and by His order, and conceived in the very words of His own dear Son.”—St. Cyprian, *on the Lord's Prayer*. sect. ii.

NOTE (14), page 119.

Sleep on now, and take your rest. “Christ shows, that their watching could no longer be of service to him; since the time had now arrived, when he was to be torn away from them.”—Rosenmüller, *in loc.* St. Chrysostom (*Hom. in S. Matt.* lxxxiii.) makes the same remark.

NOTE (15), page 120.

“He used these words, *Lo! he that betrayeth me is at hand*, to let the disciples see that the event was brought about, not by necessity, or from any incapacity on his part to avoid the danger, but only, for the fulfilment of that ineffable dispensation, which related to himself.”—St. Chrysost. *Hom. in S. Matt.* lxxxiii.

"Nothing can appear more absurd, than to exclude from the satisfactory sufferings of Christ, by way of eminence, that sorrow of his soul; that great trouble and heaviness, that horror and amazement, that exceeding great sorrow even unto death; those clots of bloody sweat, those prayers and supplications, with tears and strong cries;... the result of those agonies, all which the Holy Ghost so circumstantially describes.

"He certainly thinks too meanly of them, who affirms, that those horrors and this anguish, were, in comparison of the more grievous tortures which Christ endured on the cross itself, to be deemed only an antepassion, or kind of foretaste." — Witsius. *Economia Federum*, lib. ii. cap. vi. sect. 16, 17. See also Bp. Pearson *on the Creed*, art. iv.

LECTURE IV.

MARK, XIV. 43.

And immediately, while he yet spake, cometh Judas, one of the twelve ; and with him, a great multitude, with swords and staves.

IT was the object of our Lord's enemies to apprehend him by night, in order to avoid all popular commotion and tumult. From the manner in which the lowly Jesus had been hailed by the populace, when making his public entry into Jerusalem, . . . and from the impression created, by the grandeur of his sentiments, the profoundness of his remarks, and the sanctity of his character, when afterwards conversing in the temple, and putting the Pharisees to silence, . . . they might naturally imagine, that a strong, if not an influential party, existed, favourable to his pretensions, and zealous in his cause as their Messiah. They ventured not, as yet, to reckon on the proverbial

fickleness of the multitude ; and, perhaps, they understood not the difference, between a momentary conviction, and an habitual persuasion. This will account for the readiness, with which they closed with the proposal of Iscariot, when that son of perdition offered to betray his Master's retreat.

And now, under the conduct of Judas, they were on their road to Bethany. But the apostate knew, that the Lord Jesus oft-times took Gethsemane in his way ; for there, he, as one of the twelve, had attended his master, when *his doctrine dropped as the rain, and his speech distilled as the dew ; as the small rain upon the tender herb, and as dew upon the grass*. He determined, therefore, before proceeding further, to search the garden. It is apparent, from the narrative, that these ministers of vengeance fell in with their Divine Victim, sooner than they had anticipated, and in a manner different from what they had been led to expect.

The traitor was escorted by a detachment of Roman troops* ; and these were accompanied by a mixed multitude of the retainers of the Sanhedrim, who, armed with swords, and staves, and

* John, xviii. 3.

such weapons as first came to hand, were carrying lanterns and torches.*

It was the time of the Passover; and the moon, therefore, was in the full. But, as, on the morrow, the sun withdrew his shining, so, upon this night of the betrayal, agony, and apprehension, of Him, who, in the beginning, had said, *Let there be light, and there was light*,.. darkness may have seized upon the moon, together with the stars of heaven, and the constellations thereof.

The person of the Lord Jesus could not have been known to every one in this mixed assemblage, of heathens, as well as Jews. And, as it was their object, not to molest the Apostles, but to seize the holy Jesus alone, so, to prevent any mistake, Judas gave them a token, saying, *Whosoever I kiss, that same is he.*† He directed them, at the same time, how to proceed; for, knowing, that, on former occasions, our Lord, by a miracle, had conveyed himself away from those who sought his life, he cautioned them, to take him, and hold him fast.‡ A belief in the miraculous powers of his master, was, by no means, inconsistent with the conduct of Judas; for miracles were not, at that time, considered as *alone*

* Mark, xiv. 43. † Mark, xiv. 44. ‡ Matt. xxvi. 48.

sufficient, to establish a claim to the office of the Messiah.

Having left the troops at the entrance of the garden, he went before them*; and saying, *Hail, Master!* approached the Lord Jesus, as if nothing particular were designed, and kissed him. And Jesus said unto him, FRIEND, *wherefore art thou come?†* Judas, *betrayest thou the Son of man with a kiss?‡* (1)

These words speak to the heart, in language which no words can describe. Condemning the apostate, who approached in the character of a *friend*; reminding Judas of the familiarity, to which he had been admitted, and which he had thus abused; admitting, also, that the Son of man might be betrayed to the powers of darkness, they, at the same time, proved, that from Him who was tabernacled in the flesh, the devices of the crafty could not be concealed, nor the tokens of the liars hidden. (2)

Then, turning from his betrayer, as if to shew that he had no desire to conceal himself, our blessed Lord went forward to meet his enemies, with a resolution, which no force could intimidate, and a calmness, which no violence could disturb. *Though a host had encamped against him, yet*

* Luke, xxiii. 47. † Matt. xxvi. 49, 50. ‡ Luke, xxii. 48.

*his heart did not fear ; though war rose up against him, yet was he confident.**

And he said unto them, *Whom seek ye? whom are ye come out to seize?* They answered him, *Jesus of Nazareth.* Jesus saith unto them, *I am he.†*

And, lo! instead of rushing forward to seize him, they (Gentile and Jew, soldier and Pharisee,) all went backward, and fell to the ground. *They were ashamed and confounded; they were driven backward, and put to confusion‡, at the presence of One, whom they were numbering with the transgressors, and against whom, they had come out as against a thief, for to take him. I AM HE.§* Surely, this is the voice of the Lord, rendering recompense to his enemies! Surely, the angel who smote, in the camp of the Assyrians, an hundred and four score and five thousand||, is present even now, with arm uplifted to strike! Surely, the same mysterious terrors of the Lord are making them afraid on every side, which, in time past, discomfited the Syrian host!¶ Surely, the fire that came down from heaven, and consumed the

* Psalm xxxvii. 3.

† Psalm xl. 14.

|| Isaiah, xxxvii. 36.

† John, xviii. 4—6.

§ Isaiah, lxvi. 6.

¶ 2 Kings, vii. 6.

captains and their companies, when they sought to apprehend Elijah, that man of God, is on the very point of descending : for, behold, a greater than Elijah is here ; even the Lord, who, destroyed the men of Sodom ; even *the Lord, who, from the Lord out of heaven*, rained fire and brimstone on the cities of the plain ! *

But the Son of man came, not to destroy men's lives, but to save them. Enough, therefore, was done, to evince the mightiness of his power, and no more. The lofty looks of men were humbled, the haughtiness of men was bowed down, for the fear of the Lord, and the glory of his majesty. † Then his chastening was withdrawn for a season, and the powers of darkness prevailed.

Now, this circumstance, probably, occurred, that the Apostles might have fresh proof, at this trying season, of our Lord's divine power ; and might thus know of a surety, that he needed not an arm of flesh for his protection, or the aid of man for his deliverance. At the same time, it afforded to his persecutors, one more opportunity, of reflecting on the evil of their ways, and of withdrawing their hands from iniquity. After such a manifestation of his divine power, and such experience of the terrors of the Lord, had

* 2 Kings, i. 10.

† Isaiah, ii. 10, 11.

there been an honest man among them, he would have prostrated himself at the feet of Jesus, and have exclaimed, if a Jew, *Hosanna, blessed is he that cometh in the name of the Lord!* if a Roman, *Surely, this is a righteous man; I will examine his claims more closely.*

Thus, however great may be our difficulties, however severe our temptations, however profound our ignorance, a way is ever made for us to escape, or to obtain the necessary information; that no man may say, when he is tempted, *I am tempted of God.* To us, the record is handed down, that, when considering the humiliation of the Son of man, we may never forget the might, majesty, and dominion, of the everlasting Son of God.

But the miracle produced no such effect. They were dead in their trespasses and sins. *They had chosen their own ways, and delighted in their abominations: though the Lord had brought fears upon them, when he called, none did answer; when he spake, they did not hear; they did evil before his eyes, and chose that in which he delighted not.**

Oh! my brethren, before all things, let us beware how we harden our consciences, and

* Isaiah, lxvi. 4.

habituate our hearts to iniquity! When once the conscience is callous, when once iniquity ceases to shock, we should fail to be persuaded, though one rose from the dead. The facts of revelation, the truths of the Gospel, and the declarations of the Most High, are less than nothing, in the encounter with long-cherished prejudice, and uncontrolled passion. If too tender a conscience, degenerating into moral weakness, requires the guidance and restraint of a sound judgment; a hardened conscience ever goes before our fall, and is a calamity from which we can never be rescued, except by special grace: if fixed principles, unwavering faith, and firm resolution, be necessary to keep us steadily in the path of duty, and to protect us from the errors of the visionary; surely, a candid mind, open to conviction, and an ingenuous spirit, ever ready to embrace the truth, however unwelcome the truth may be, are, at least, equally necessary, to rescue us from the sins of presumption, bigotry, and intolerance.

But to return. Although the soldiers were sent to seize the Lord Jesus alone, yet, on recovering from their consternation, their first impulse may have been to prevent his escape, by surrounding the whole party; once more, there-

fore, he came forward, and said, *Whom seek ye?* And they again replied, *Jesus of Nazareth.* Jesus answered, *I have told you that I am he: if, therefore, ye seek me, let these go their way.** This was done, as the evangelist remarks, *that the saying might be fulfilled, which saith, Of them which thou gavest me have I lost none.* (3)

Who is not touched, by the tender and unceasing care, which, under his extremest troubles, the blessed Jesus evinced, for those few sheep committed to his care? And who does not perceive in this, a typical representation of that mercy, which, whatever are the difficulties in which any are involved, by sincere devotion to their Redeemer's service, will extricate them from their dangers, or strengthen them in their hour of weakness or of need?

Then came they, and laid hands on Jesus, and took him.† Immediately upon this, the eleven seem to have rallied round their Lord. They thought, no doubt, that the time was come, when to evince their loyalty and zeal; the hour, when to prove, that their Master's suspicions were unfounded, and that their courage was equal to the occasion. Simon Peter, as usual, was the

* John, xviii. 7, 8, 9.

† Matt. xxvi. 50—53. Luke, xxii. 49—56. John, xviii. 10, 11.

foremost. And scarcely had they exclaimed, *Lord, shall we smite with the sword?* .. ere he had smitten one of the servants of the high priest, and cut off his ear.

The wound was healed, almost as soon as it was inflicted, by the touch of the Lord Jesus; who thus averted the consequences of his Apostle's indiscretion, while he deprecated the vengeance of his enemies. (4)

Then, turning to Simon Peter, and still speaking as one having authority, he commanded him to put up his sword into his sheath; remarking, that *all they that take the sword, shall perish by the sword.* (5) If my kingdom were to be established by force of arms, *thinkest thou*, he continued, *that I could not now pray to my Father, and he shall, presently, give me more than twelve legions of angels?* But, if recourse were had to such measures as these, *how then shall the Scriptures be fulfilled, that thus it must be?* These Scriptures predict the sufferings which are to precede my triumph, and *the cup which my Father hath given me, shall I not drink it?*

Observe here, how earnestly our blessed Saviour referred the Apostles to the works of the prophets. By his miracles, he proved his divine mission; while, by the fulfilment of the prophecies, he sought to establish his claim to

the office of Messiah, and to show that he was, in very deed, that promised seed of Abraham, in whom all the families of the earth were to be blessed. To the very last hour, we shall find him endeavouring to direct their thoughts, to these records of divine prescience; to that inspired Volume, which was written for their consolation, that they, through patience, might have hope.

While his mind was, thus, adverting to the prophecies, he beheld standing before him, some of those, whose boast it was, to possess, and whose business it was, to expound them. For several of the chief priests and elders, together with the captains of the temple*, had followed, in the train of those who were commissioned to seize our Lord. These persons, though they had set spies upon his conduct, though they had scrutinized his doctrines, and questioned him themselves, had found in him, nothing whereof to accuse him, as an offender against the Mosaic law: they had, therefore, in the impotence of their malice, resorted to a measure, which might expose him to the suspicions of the Romans; and they came forth, with an armed band, to apprehend him, as if he were one who was likely to endanger the public peace;

* Luke, xxii. 52.

one of those false Christs, who, were always endeavouring to stir up the people to revolt. Jesus, therefore, said unto them, significantly, *Are ye come out as against a thief, with swords and staves, for to take me? I sat daily with you, teaching in the temple, and ye laid no hold on me.** But, he added, emphatically, *the Scriptures must be fulfilled; and, therefore, this is your hour, and the power of darkness.†*

And now, turning from these hypocrites, He, who had power to lay down his life, that he might take it again, He who had come to do, not his own will, but the will of Him that sent him‡, .. yielded to the commandments of his Father, and permitted the forces of the Gentiles to come upon him.

Then the band, and the captain, and the officers of the Jews, took Jesus, and bound him.§ And the Shepherd being smitten, the sheep were scattered.|| Jesus being taken, the disciples forsook him, and fled. (6)

Then all the disciples forsook him, and fled. Desolate, afflicted, and a captive, he was left, exposed to his enemies, spiritual and carnal. Seeking the everlasting welfare of mankind, by

* Matt. xxvi. 55, 56.

† Mark, xiv. 49. Luke, xxii. 52. ‡ John, x. 18.

§ John, xviii. 12.

|| Zech. xiii. 7.

all mankind he was deserted, betrayed, or persecuted. Among the sons of men, he stood alone. The highest and holiest of beings stood before the creatures of his hands, . . the humblest, the most despised, the most destitute of men !

Then all the disciples forsook him, and fled. Hard, indeed, must be the heart that can hear this short sentence without emotion ; and impossible it is, to describe the varied feelings to which it gives rise. For where is the Simon Peter in this congregation, who will presume to say, that, if he had been present, he would have remained firm and faithful at his Redeemer's side ?

The flight of the Apostles by no means argues a defection, or, at all events, a permanent defection, either of faith or love. They had already shown their willingness, almost unarmed, to face a reckless multitude, and a Roman cohort ; they had already come forward, to hazard their lives in their Master's defence. But they were prohibited from attempting any resistance. What, then, were they to do ? When reasoning, calmly, as untried spectators, we reply, that they ought to have remained passive and silent witnesses of what took place, ready to mingle their tears with those of the Son of

David, and to administer the cup of consolation to Him whose heart *was full of heaviness ; who looked for some to have pity on him, but there was no man ; and for comforters, but he found none.** But if we place ourselves in the same situation with the Apostles ; when we remember, how very differently circumstances had turned out, from what they had expected ; and that, though prepared for combat and struggle, they had felt secure of victory ; when we bear in mind the violent re-action which usually takes place, when the animal spirits have been strongly excited, and suddenly checked ; when we consider, that our Lord had, on former occasions, eluded the grasp of his enemies, by rendering himself invisible ; and that, therefore, if they had had time to think, they might, in the present emergency, have anticipated a similar proceeding ; when we reflect on all this, we shall neither be surprised at the panic which seized them, nor unduly severe in denouncing their conduct. Nor was the panic of long duration : two of them returned, almost immediately ; and all of them were, probably, assembled round the cross.

By the miracle on Malchus, the high priest's

* Psalm, lxix. 20.

servant, we may further observe, the door of repentance was once more opened, to all who had humanity to feel, or discernment to perceive, the heavenly qualities and divine power of the lowly Jesus. As the cure was wrought, almost instantaneously after the blow was dealt, this miracle was not calculated to make such a general impression, as that which just before had confounded and terrified the multitude; but it may have been intended, to afford one last opportunity of turning from the error of their ways, to those, who were erring from ignorance, not acting from malice. And, of the opportunity thus mercifully and graciously offered, we may fairly suppose, that one person, at least, may have availed himself; for, as they were leading our Lord away, St. Mark informs us, that there followed him a certain young man, (not one of the eleven, for they had forsaken him, and fled,) having a linen garment cast about his naked body.* This person, for whatever cause he was present, whether officially, or influenced merely by motives of curiosity, had joined those who were commissioned to apprehend our blessed Lord, in a hurry so great, that he had only had time to throw over his shoulders, and wind round

* Mark, xiv. 51.

his body a large linen sheet or wrapper. Awe-stricken by what he had witnessed, and softened by what he had heard, he, of a sudden, professed himself a disciple of Jesus; upon which, the young men, his comrades or associates, exasperated by his conduct, laid hold upon him. In the struggle that ensued, the linen cloth, all the clothing he had, was torn from his back; and, like another Joseph, he left his garment in their hands, and fled away naked. This last fact may have been recorded, to show, that he fled, not from fear, but compelled by circumstances. (7)

The Lord Jesus, meantime, *a lamb ready for the slaughter*, was dragged from Olivet, to the holy city; then, through the city, up Mount Sion.* On Mount Sion, was the house of Annas; who had, himself, been deposed from the pontifical office by the Roman power, but was father-in-law to Caiaphas, the reigning high priest. Why he was sent first to Annas, is not very apparent. (8) Perhaps, Annas had taken the lead among the faction, which had most strongly urged the seizure of our Lord at this feast; or, perhaps, having secured their victim sooner than they had expected, they went to him for directions how to proceed. However that may have been, from the house of

* John, xviii. 13.

Annas, and at his command, they immediately led away our blessed Saviour, to Caiaphas; and brought him, bound, to the high priest's house.

In the mean time, Peter and John (9), having recovered, in some degree, from their panic, had followed the crowd afar off; and, when they had reached the palace of the high priest, (from some interest which the son of Zebedee possessed in the family of Caiaphas, to whom, it is stated, he was known,) they both obtained admission. John, sympathising in the sorrows of Jesus, with all the fervour of devoted friendship, appears to have drawn as near as possible, to his much loved Master; while Peter, actuated by the less personal zeal of a mere disciple, mingled with the servants who stood round the fire, which was kindled in the hall. His object was, as St. Matthew tells us, *to see the end**; to observe, how these things, which had happened in a manner so different from what he had anticipated, would terminate. Doubtless, he was anxiously looking for some sign from Heaven, which would convince the gainsayers, confound the powers of the world, and realize his own magnificent expectations. The immediate return of these two disciples, serves to confirm what I said before, that, when

* Matt. xxii. 58.

first they fled, they may have imagined it to be their Lord's intention to rescue himself, by miracle, from the hands of his oppressors. When Simon Peter, on looking back, beheld, with amazement, that his Master was led away captive, *he followed afar off*, not knowing what to do, or what to hope. He was soon joined by the affectionate Saint John. Their fears diminished, as their anxiety increased; until, drawing nearer and nearer, they gradually mingled with the throng, and, at length, were found at the post of duty.

It was now past the hour of midnight: and we may suppose, that the high priest had dispatched his messengers, to summon the different members of the Sanhedrim, to immediate attendance. There was evidently a pause in the proceedings. Our blessed Lord was not, as yet, put upon his trial; but the wily, and unprincipled Caiaphas, impatient to examine his prisoner, and hoping, perhaps, to involve him in answers, which, by construction, might lead to his crimination, . . . *asked him, of his disciples, and of his doctrine.** But the circumspection of the Lord Jesus was never surprised, nor his penetration deceived. He refused, therefore, to give to Caiaphas, as a private individual,

* John, xviii. 19.

that answer, which he soon after *did* give to the high priest, when acting in his official capacity. Showing, that he was aware of the purpose for which these questions had been put to him, and that he knew their illegality, he merely replied, *I spake openly to the world ; I ever taught in the synagogue and the temple, whither the Jews always resort ; and in secret have I said nothing. Why askest thou me?** Proceed in the manner prescribed by the law ; *ask them that heard me : behold, they know what I said.* (10)

When he had thus spoken, one of the officers, who (not being on duty,) happened to be standing by, struck our Lord with the palm of his hand, saying, *Answerest thou the high priest so?* Jesus, while he marked his sense of the insult thus offered to the laws of his country, answered with a meekness, which did not, for a moment, resent the harsh and cowardly injustice towards himself: *If I have spoken evil, bear witness of the evil, when the court is assembled ; but if well, if thou hast no charge of that sort to bring against me, why smitest thou me?* (11)

All this serves to show, that the conversation, though it may have occurred in the open court, was of a private nature, and took place while the

* John, xviii. 20—23.

members of the Sanhedrim were assembling. Even to the Pharisees themselves, when sitting on Moses' seat, and acting as the lawful rulers of his people Israel, our great Exemplar showed the reverence, which was due to their high office, and holy calling; but, when they were acting extra-officially, when they appeared before him in their individual characters, he never feared to rebuke their hypocrisy, to expose their subtilty, and to censure their conduct. Although, in humility, meekness, and patience, he gave his cheeks to the smiters, he feared not to point out to those who smote him, how flagrantly they transgressed those laws, which they were bound to defend.

Meanwhile, the inferior members of the high priest's household remained seated round the fire, in the court below; and Simon Peter was amongst them. They were, no doubt, indulging in the sarcasm, ribaldry, and cruel mocking, which are too often mistaken for wit, by the depraved among the lower orders of society. While giving vent to their invectives against the Holy One and Just, it is not to be supposed, that they would refrain from casting their reflections upon his followers. Under such circumstances, nothing could be more natural, than the conduct of the woman, who had opened the door to Peter and John. Bearing her part in the idle sarcasms

which were going round, and seeing that Simon Peter was the only one present who forebore to join in them, she fixed her eyes attentively on his countenance, and recognized him as the companion of St. John.* And St. John she knew to be one of the companions of Jesus. Probably, therefore, without any further maliciousness of purpose, than to raise a laugh at his expense, an object always with low and ungenerous minds, she pointed him out to the by-standers, and said, *This man was also with him. Thou, also, wast with Jesus of Nazareth.*† But Simon Peter denied him, before them all, saying, *I know not what thou sayest. Woman, I know him not.*‡ (12)

Attention having been thus turned towards the guilty disciple, and stronger suspicion having been excited, by his going so far as to say, that he knew not what the woman could mean, all the by-standers exclaimed, *Art thou not one of his disciples?* Peter still denied him; and said decidedly, *I am not.* But the conversation was not so easily dropped; for one of these servants was kinsman to Malchus, whose ear Peter had cut off, and he said, *Did I not see thee in the*

* Luke, xxii. 56.

† Mark, xiv. 67—70.

‡ Luke, xxii. 57. John, xviii. 25—27.

garden with him? But Simon Peter still persisted in denying his Master.

Peter took the earliest opportunity of quitting the society of these busy mockers, and went out into the porch. There, as conveniently as in the hall, he might wait the event of these proceedings, and *see the end*. As he entered the porch, the cock crew. Nothing more strongly shows the dangerous blindness of self-deception, than the fact, that this circumstance was unheeded by the fallen Apostle. His conscience may have upbraided him for his falsehood, but he, evidently, had no idea that what he had done could be construed into a denial of his Lord. He felt, that if the archangel's trump were to sound, and to summon to the side of Jesus the followers of the Messiah, he was ready to draw again that sword, which he had been commanded to sheathe; and to stand foremost, in the ranks of the Lord of Sabaoth, though the whole force of the Roman world stood opposed in hostile array. Alas! it is too easy to mistake tumour, for strength; or the hectic of disease, for the glow of health!

Absorbed, as he was, in the contemplation of passing events, doubtful and fearful of what was about to ensue, and low as was the state of morals at that time in Judea, he, probably, did

not reflect on the falsehood he had uttered ; or, if he did, how easy would it have been to palliate his conduct, by representing it as a falsehood, that could do injury to no one : while, by the confession of the truth, he would have been compelled to fly his Master's presence, . . . compelled, not by main force, but by the invectives of those who surrounded him. Happy the man, who has never, at any period of his life, been guilty of sophistry so specious and unsubstantial as this !

But it was not by change of place, that Simon Peter could escape the tempter, and his snares. While lingering in the porch, and ere the work of self-examination could begin, some one else perceiving him exclaimed, *Thou art one of them.** To this Peter deliberately replied, *I am not.* Anxious to avoid further questioning, he may now have been forcing his way through the collecting crowd. But, by that very circumstance, he would attract the more attention. And another woman, pointing him out to them that stood by, began to say, *This fellow was also with Jesus of Nazareth.*† And again Peter denied : nay, more, he denied *with an oath* ; saying, *I*

* Luke, xxii. 58.

† Matt. xxvi. 71, 72. Mark, xiv. 69.

know not the man! Mark, my brethren, the progress of error! One false step in the career of duty, and the downfall is easy, if not inevitable. Simon had before yielded to temptation, and denied his Master; he was now becoming audacious in crime. That divine Master was spoken of, as Jesus of Nazareth; as a person named Jesus, and belonging to the little Galilean town of Nazareth, from which it was proverbial, that no good thing, much less the Messiah, could come. And where now is the zeal, of the most zealous of the disciples? of that disciple, who, on a former occasion, had witnessed a good confession, and declared this persecuted man of sorrows, to be the Christ, the Son of the living God? of that disciple, who was, perhaps, even now, expecting to see the heavens open, and to hear the voice by which he had been astounded on the Mount of Transfiguration, proclaim, *This is my beloved Son, in whom I am well pleased; hear ye him?* He denies him. Utterly regardless of Him who had said, *Swear not at all*, he denies him, too, with an oath: and not only this; but he mingles contempt, affected contempt, with his denial; for what could be more contemptuous and insulting, than the words, *I know not the man*, when applied to that Being, who had announced himself to be the Messiah, and who, by

the express testimony of the Father, had been declared to be the Son of God!

The space of an hour, or rather more, had now elapsed, since the arrival of our Lord at the house of Caiaphas. By this time, the trial had commenced. But we must defer the consideration of it, till to-morrow; while, anticipating some of the events, we proceed to-day with our reflections on St. Peter's conduct.

In words, as we have already seen, he has more than thrice denied his Master; but our Lord's prediction referred to three several temptations.

It is not improbable, that, after what took place in the porch, he remained either there, or in its immediate vicinity, for some time, unmolested and unnoticed. As the trial, however, proceeded, the interest he felt in the result of it, so far overcame all other considerations, that he seems to have pressed towards that upper part of the hall, where the Lord Jesus was standing; at all events, he was at this period within view of his Master.

And here it was, that, another person, brooking no reply, confidently affirmed, saying, *Of a truth this fellow was with him, for he is a Galilean.**

* Luke, xxii. 59.

Although Simon Peter answered, *Man, I know not what thou sayest**; yet those that stood by questioned him more closely, *Surely thou art one of them†*, one of those concerning whom the false witnesses were at that time speaking, *for thou art a Galilean, and thy speech agreeth thereto*; it is needless to deny it, for *thy speech bewrayeth thee*. Then, mark again the progress of sin, *then began he to curse, and to swear, saying, I know not the man*; I know not this man of *whom ye speak*.

The cock crew. *Immediately, while he yet spake, the cock crew.‡* Perhaps there was some unexpected silence in the hall, so that the crowing of the bird was distinctly heard. And the Lord turned, and looked upon Peter. Then it was, that the whole truth flashed upon the Apostle's mind. Then it was, that Peter remembered the word of the Lord, how he had said unto him, *Before the cock crow, thou shalt deny me thrice*. *And when he thought thereon, he wept; he went out, and wept bitterly*.

Yes: that look sunk at once to his heart, and spake to his inmost soul. It was a look, as we may gather from our Lord's characteristic manner, significant of censure, but void of

* Mark, xiv. 70—72.

† Matt. xxvi. 73—75.

‡ Luke, xxii. 60, 61.

asperity; a look, which spake in pity, rather than in anger; which beamed with commiseration, at the very moment it reproached. Before the astonished Peter, the Prophet of Truth stood confessed. Stricken, and smitten, and despised, and wounded, and bruised, Jesus of Nazareth, this *man of whom they spake*, and of whom Simon had been ashamed, .. was a prophet like unto Moses. Yea, and more than a prophet. He knows what has occurred at a distance, he has dived into the most secret recesses of the heart; he has witnessed the contending emotions of his disciple's soul; he has discovered the self-deception, of which, through the sifting artifices of the tempter, his poor follower has been a victim; he has known Simon Peter, better than Simon Peter knew himself. And what greater proof of Omniscience can there be to an individual, than this! Satan was already busy in the soul of Simon, already had he damped his courage, already had he quenched his zeal, already was he beginning to undermine his faith; but, though the flesh was weak, the spirit was willing; and, consequently, the tottering disciple of Jesus found a very present help in trouble. By one look from Him, who is the Resurrection and the Life, the accursed spirit, who brought sin and death into the world, was exorcised. One

look from Him, who looked as never man looked, recalled the fallen disciple to repentance, allegiance, and faith: *Peter went out, and wept: when he thought thereon, he wept bitterly.* And that his was the godly sorrow, which worketh repentance, not to be repented of, was amply proved in after times, by the fervour of his piety, by the steadiness of his zeal, and, above all, by the deep humility of his deportment. (13)

That the fall of Saint Peter is to be ascribed, not to a fear of imprisonment, personal violence, or death, but to an undue dread of the mockery, contempt, and derision to which the confession of his Master would have exposed him, . . a little consideration will serve to show. By personal danger, the intrepidity of his temper would have been roused, rather than intimidated. Of this he gave sufficient proof, when he drew his sword against an armed host, and actually bid defiance to a Roman cohort. It is, moreover, clear, that the Jewish rulers had no intention to molest the apostles; or they would not have permitted them so easily to escape from the garden. Again, had the intention been to apprehend him, the woman who first discovered him, instead of pointing him out to the by-standers, would have sought for reward by accusing him, herself, to the higher powers. The others, also, would have dragged

him, at once, before the tribunal at which his Master stood.

I apprehend the case to have been this: The proud retainers of Caiaphas considered it to be so absurd to suppose, that He whose back was now given to the smiters, could be the glorious Being to whom God had said, *Sit thou on my right hand, till I make thine enemies thy footstool*, . . . that the fact could be credited, only by the most illiterate, ignorant, and superstitious; by those, for instance, who, belonging to the northern province of Galilee, were proverbially regarded with contempt. Hence the frequent allusion to the provincial dialect of Simon Peter, whom they wished to rally on the frustration of his exalted hopes, and on his folly for ever having entertained them.

However perplexed the son of Jonas may have been by the passing events, however disappointed at our Lord's not having asserted his divine power, however irritated, (as he possibly was,) by the rejection of his proffered assistance when he drew his sword in Gethsemane, . . . still, we have high authority for believing, that his *faith failed not*. His fault was not want of faith, nor want of personal bravery; but a deficiency of moral courage to avow his belief, under circumstances which would have exposed him to ridi-

cule, and made him a *gazing-stock*. Thus, he is an ever-memorable example, of the difference between that mere animal ardour, which is efficient only in times of excitement,..and that calm collectedness, that steady fortitude, and unshaken principle, which, engendered by religion alone, can, in the cause of truth, bid defiance alike to danger and to scorn.

My brethren, let the fall of Simon Peter, be, to all of us, a warning and a beacon. If ever a dread of worldly wit, or sarcasm, lure you into the commission of sins, which your conscience condemns, or jeer you from the repentance of errors, which you wish to forsake; if ever, when thrown into the society of the profligate, the sceptic, or the infidel, you hear vice palliated, the dogmas of a fashionable latitudinarianism maintained, and all that is high in principle, holy in sentiment, and honourable in conduct depreciated, .. in short, if ever you hear the sophist confounding wrong with right, calling evil good, and good evil, putting darkness for light, and light for darkness, putting sweet for bitter, and bitter for sweet, justifying the wicked, and taking the righteousness of the righteous from him, if ever, .. being thus circumstanced, .. you either *bid God speed, to those who abide not in*

the doctrine of Christ, or, by sinful silence, countenance infidelity, error, or vice; then, brethren, ask your hearts, is not yours the sin of Peter? Wanting in that steady perseverance of soul, which, alone, can secure us against the shafts of ridicule, and the contagion of blasphemy, pretending to be less religious, than you really are, ashamed of the strictness of your principles, of the elevation of your feelings, and of the purity of a Gospel, which ought to be your glory and your boast, your hope, and joy, and crown of rejoicing, . . . do you not, virtually, and in effect, deny that Saviour, who died to save you; that Saviour, who has, himself, declared, that he will deny before his Father which is in heaven, all those who deny him upon earth? Let us, then, my brethren, labour sedulously, according to the apostolical rule, that, to our faith, may be added manly virtue. And, if, when our principles, our Church, or our God, are attacked, maligned, or blasphemed, our courage begin to fail, and our resolution to falter, let us imagine, that the same warning note, which struck to the heart of Simon Peter, is sounding in our ears; let us think, that we see Him, who laid down his life for our sakes, looking round upon us, with that benign but reprov-

ing countenance, with which, he awakened to righteousness, his fallen, but repentant, disciple; and, as we would escape the bitterness of Peter's tears, let us avoid the heinousness of Peter's sin.

NOTES TO LECTURE IV.

NOTE (1), page 149.

“BEAUSOBRE says, that these paschal sodalities were called *brotherhoods*, and the guests, *companions* or *friends*; and that our Saviour’s reproof of Judas, by calling him friend, or companion, was both just and cutting, because he betrayed him, after having eaten the Passover with him.” — Horne’s *Introduction*, vol. iii. p. 302.

Dr. Lightfoot remarks on this place, in his *Horæ Hebraicæ*, that it was usual for a master to kiss his disciple, but very rare for a disciple to kiss his master; and he doubts, whether the object of Judas was, to counterfeited a more than ordinary degree of affection, or to offer an insult, and a mark of contempt. But Erasmus is, probably, correct, when, in his *Paraphrase on St. Matthew*, he observes, that “he came with a kiss after such sort, as though he would have told him some news.”

NOTE (2), page 149.

“Jesus did not abate any part of his gentleness towards the traitor: he only nipped him by the conscience, saying: My friend, for what intent art thou come?”

He knew, right well, how he would never turn from his wickedness, and yet used he all the means that might be, to reform him: teaching us hereby, to use all the gentleness, and fair means we can possibly, towards sinners, because we be uncertain, whether they will one day turn, and come to amendment. If they amend, then have we won the soul-health of our fellow Christians, [lucrifecimus proximorum salutem]: if they amend not, yet shall not our gentle demeanour be unrewarded." — Erasmus. *Paraphrase on St. Mark*, xiv.

The reader must be aware, that, at the commencement of the Reformation, a translation of Erasmus's *Paraphrase* "was set up in all churches, for the better instruction of priests in the sense and knowledge of the Scriptures." This translation was originally undertaken, at the expense of Queen Catharine Parr, and under the superintendence of Nicolas Udal, a learned divine, afterwards Prebendary of Windsor. Strype conjectures, that the Queen herself assisted in the translation; and she certainly endeavoured, but in vain, to interest the Lady Mary in the work. The whole *Paraphrase on the New Testament*, was printed at least twice, under King Edward. — See Strype. *Memorials*, vol. ii. ch. i. pp. 45—49.

NOTE (3), page 154.

"After that they were come to themselves again, and made ready to set upon Jesus the second time, the Lord asked them once again, whom they did seek. And, when they had now answered as before, saying they sought Jesus of Nazareth, he made them a like bold answer as he had done before; and said, I told you, even very now,

that I am the same man ye look for. And if ye seek me, I do license you to meddle only with me: suffer ye, therefore, these to go their way, against whom I give you no interest at this present. The cause why Jesus did this, was to declare, by a manifest token, that he could not have been apprehended, except he had permitted himself to be taken; in that he had once, with one word, put back and cast down to the ground both a desperate and an armed multitude of soldiers, and Judas' self, too, that shameless traitor. Moreover, like as he gave them leave to take himself, so, on the other hand, he restrained them from having power over his disciples: because he had told before hand, that the fierceness of that storm should, for that present time, light upon his own head alone; and as for the rest, although they were somewhat overthrown and deject, yet should they be safe, without hurt, until he should see them again: herein declaring himself to play the part of a good shepherd, which redeemeth the health of his flock, with the loss of his own life." — Erasmus. *Paraphrase on St. John*, xviii.

NOTE (4), page 155.

"Jesus performed this miracle, to teach us, that we should do good, even to those who do evil to us.

The name of Malchus was added by the Evangelist, that those for whom he was writing, might make inquiry, and ascertain, whether the fact really was as he stated it. It seems to me, that he mentioned the ear, to show the vehemence of the Apostle, who aimed at the very head

of his opponent." — St. Chrysostom. *Hom. in S. Joan.* lxxxiii. *al.* lxxxiv.

NOTE (5), page 155.

"These words are thus interpreted by Grotius and others: *Put up thy sword*; thou needest not to use it in my cause, against the injuries of the Jews; for, by God's sentence and decree, they that take the sword to shed the blood of the innocent, shall perish by the sword; and this the Jews will find, by that tremendous vengeance the sword of the Romans shall execute upon them for this fact." — Whitby. Note 21, on *S. Matt.* xxvi.

Dr. Hammond, following St. Augustine, paraphrases the passage thus: — "Do nothing contrary to law; for all they that draw and use the sword, without authority from those which bear the sword, shall fall themselves by it; shall incur the punishment of death."

NOTE (6), page 157.

"It is lawful," says Erasmus, "for weak persons to fly, who are not, as yet, meet and able to suffer persecution. Albeit, there chanceth a time, when that to fly, is nothing else, but to deny Christ. Then, must we not fly, but, even of our own accord, hasten to die. When that, by thy death, the Gospel taketh more disprofit than commodity, then fly away and hide thyself. But, when that, by the same, the Gospel hath much profit, and, contrarily, great disprofit and hinderance if thou

avoid the danger thereof, then stick not to go and meet the hangman." — *Paraphrase on St. Mark*, p. lxxxviii.

NOTE (7), page 161.

" Bishop Pococke observes, in describing the dresses of the people of Egypt, that it is almost a general custom among the Arabs, and Mahometan natives of the country, to wear a large blanket, either white or brown, and in summer a blue and white cotton sheet, which the Christians constantly use in the country: putting one corner before, over the left shoulder, they bring it behind, and under the right arm, and so over their bodies, throwing it behind over the left shoulder, and so the right arm is left bare for action. When it is hot, and they are on horseback, they let it fall down on the saddle round them: and about Fariune, I particularly observed, that young people especially, and the poorer sort, had *nothing on whatever*, but this blanket; and it is probable the young man was clothed in this manner, who followed our Saviour when he was taken, having a linen cloth cast about his body; and when the young men laid hold on him, he left the linen cloth, and fled from them naked." — Harmer. *Observations on diverse Passages of Scripture*. vol. ii. p. 419.

By Epiphanius, St. Jerome, and Theophylact, it is asserted, that this young man was St. James; who was afterward Bishop of Jerusalem, and author of the Canonical Epistle. Nor is this improbable. For, although not a disciple, yet, as a relation of our Lord, he would naturally feel interested in the result, as soon as, having seen the armed retinue, he had ascertained its destin-

ation. He, therefore, may have mingled with the crowd, on that account. If the conversion of St. James were dated from this event, then, while the Evangelist would be willing to record the fact, prudential reasons might exist, for not mentioning his name. I would further observe, that, supposing the soldiers were commanded not to molest the eleven, nothing could be more natural, than for the other young men to seize, with indignation, upon one, whom they had considered as belonging to their own party, when, of a sudden, he professed his faith, and proclaimed himself a disciple, of him over whom they had triumphed.

NOTE (8), page 161.

Rosenmüller observes, that the Lord Jesus "may have been taken to Annas first, because his house lay in their way; and because, his authority being great with his son-in-law, Caiaphas, they wished to learn from him, what they were to do with the prisoner. Perhaps, also, as some suppose, Annas was prevented, by weight of years, from attending the nocturnal council, although they were desirous of obtaining his opinion and authority for what they had done."

Whitby remarks, that they may have gone first to Annas, because he was the Prince of the Sanhedrin.

St. Chrysostom says, that they went to Annas in triumph, overjoyed at having secured their victim, against whom Annas was particularly zealous, *ὡς δὴ τρώπαιον στήσαντες.*

NOTE (9), page 162.

Most commentators agree that St. John intends himself, when he writes of *the other disciple who followed Jesus*, and who *was known unto the High Priest*, xviii. 15. Rosenmüller remarks, that the contrary opinion, and all other conjectures, (which are collected and refuted by Kuinöel,) are highly improbable. St. Chrysostom observes, that St. John omitted the mention of his own name, from feelings of modesty. Yet, he wished it to be known, that he was present; and that, on this account, he had the means of describing accurately, and as an eye-witness, what took place in the hall. Instead, however, of taking credit to himself, for having advanced further into the hall than St. Peter, he accounts for the fact, by stating, that he was known to the High Priest. Having entered with Jesus, he struggled to remain close to him; and hence he was separated from St. Peter. — *In S. Joan. Hom. lxxxiii.*

NOTE (10), page 164.

“What! did he say nothing in secret? He did indeed; but not, as they supposed, with reference to the stirring up of seditions, and, consequently, what he would have feared to say openly. He merely said, in private, such things as were above the comprehension of the multitude.” — S. Chrysostom. *in S. Joannem. Hom. lxxxiii.*

NOTE (11), page 164.

Why smitest thou me? "Hence we learn," says Dr. Whitby, "that we are not literally to understand the precept, of *turning the other cheek to him that smites us*. For Christ himself did not this; but defends the innocency of his words: which also shows, that, to stand up in defence of our own innocency, cannot be contrary to the Christian duties of patience and forgiveness." — Whitby: *on St. John*, xviii. ver. 23.

Whenever a man feels it to be his duty, to assert the iniquity of unbelief, or the danger of misbelief; to silence the blasphemer, to shame the libertine, to expose the hypocrite; or manfully to defend those good old English principles, by which our Church has been rendered the bulwark of the Reformation, .. the cry is raised against him, by those who know not what Christianity is; and he is accused of acting contrary to the spirit of our religion, and the example of our Saviour. In this respect, a very erroneous estimate is too often formed, of our Lord's character. "In all ages of the Church," says the Bishop of Limerick, "it has been too common, to attenuate his gracious mildness, into a milkiness and tameness, quite remote from the Divine reality. Nor have the very best and ablest ecclesiastical writers been always mindful, when attempting to draw the character of Christ, of that overwhelming majesty, and that indignant severity of reproof, which, on fit occasions, he exhibited and employed, in his intercourse with presumptuous or hypocritical offenders."... "Commentators ought not to forget, that, in the keenest and most cutting reprehensions, there is often the most genuine mercy:

to offenders, that they may be reclaimed; to the innocent, that they may not be perverted." — Bp. Jebb. *Sacred Literature*, sect. xi.

NOTE (12), page 166.

"Why do all the Evangelists agree, in noticing the fact of Simon Peter's denial? Not to upbraid the Apostle; but to teach the danger of trusting to ourselves, instead of resigning ourselves wholly unto God." — S. Chrysostom. *in S. Joan. Hom.* lxxxiii.

"Glory and success are the proper incitement of human courage; reproach and afflictions, the necessary exercise of Christian fortitude. When St. Peter was surrounded with swords and staves, he was nothing dismayed; his heart and his hand went together, in the cause of God. But yet, he who could fight for his religion, could not suffer for it. This shows, that the courage of a Christian is very different from that of the natural man; that it arises from other considerations, and is supported by other hopes and expectations: and it is in vain for you to promise to yourselves a superiority under trials and temptations, unless you lay the right foundation, by imploring the aid and assistance of God's Holy Spirit; whose province, only, it is, to confirm the faithful to the end." — Bp. Sherlock. *Discourses*, vol. ii. dis. xvi.

NOTE (13), page 173.

St. Chrysostom is peculiarly happy, in the practical manner, in which he brings home the facts of the Gospel,

to the hearts of his people. He justly observes, "that the fervour of man will not suffice, without help from above; and that help from above will not avail, unless there be a ready will. These two points Judas and Peter prove. Judas, supported by great assistance, derived not benefit from this circumstance, because he was unwilling, and did not exert himself: whereas Peter, who had a ready will, nevertheless fell, because he had no assistance. For, of these two things, virtue is composed. Wherefore, I pray you, let us not slumber at our posts, leaving every thing to God; nor, when we are diligent, let us hope to do every thing that is right, by our own labours. God does not wish us to be supine, therefore he does not do every thing himself. But, on the other hand, he does not wish us to be arrogant, therefore he has not left all to ourselves. Taking away, on both sides, what is hurtful, he leaves us what is useful. On this account, he permitted his chief Apostle to fall, that he might render him more prudent, and increase his love. For, to whom much is given, of him much will be required."—*Hom. in S. Matt. lxxxii. al. lxxxiii.*

LECTURE V.

PART I.*

HEBREWS, VII. 26.

*Such an High Priest became us, who is holy,
harmless, and undefiled.*

WE left the Lamb of God yesterday, already bound before his shearers; and waiting, only until, by competent authority, it should be pronounced, that he was without spot or blemish, to be led to the slaughter, and to be offered as the sacrifice.

And now, the day had dawned; and, the Sanhedrim having assembled, the trial commenced.† But how did these heads of the house of Jacob, these princes of the house of Israel, proceed?

* In preparing this Lecture for the press, it was thought proper, to introduce much matter, which, for want of time, had been omitted in the pulpit; for the convenience, therefore, of the reader, it has been divided into two Parts.

† Mark, xiv. 55.

They proved themselves genuine disciples of those, who, in times past, had slain the prophets ; of those, who had *abhorred judgment and perverted all equity* ; they proved it, *by lying in wait for blood, and working privily for the innocent, without a cause.** Instead of endeavouring to ascertain the truth, and to protect the defenceless, these workers of iniquity betrayed the malignity of their hearts, and the injustice of their intentions, by seeking, by *diligently* seeking, for evidence against the party accused. Like those disputers of the world, who, wise in their own eyes, and prudent in their own sight, seem to examine the evidences of religion, though pre-determined to reject them with disdain ; the judges of Jesus were already *sworn together against him*† ; and had resolved on the sentence, which they would pronounce, however slight might be the proof of their victim's guilt, or however triumphant his defence ; for, when they failed to establish any real charge against him, they actually suborned false witnesses, and laboured to effect their object by collusion.‡ If, then, any men, were ever more guilty than others, of malice prepense, and murder aforethought, these were they. Yes :

* Micah, iii. 9. vii. 2.

† Psalm cii. 8.

‡ Matt. xxvi. 59, 60.

not only did their lips speak lies, not only did their tongues mutter perverseness, but their hands were defiled with blood, and their fingers with iniquity. None cried for justice, none pleaded for the truth; they trusted in vanity, they spake lies, they conceived mischief, they brought forth iniquity. (1)*

But, notwithstanding all their exertions, they failed. So guiltless and guileless, so free from all appearance even of evil, had been our blessed Lord's career upon earth, that, though many false witnesses came, yet they failed to adduce any thing, which malice, however ingenious to sophisticate, or prejudice, however willing to be duped, could torture into the semblance of guilt. Thus did these blind leaders of the blind, unconsciously fulfil those very scriptures, which they were interpreting of the Messiah, but which they would not understand: *False witnesses did rise up: they laid to my charge things that I knew not; they rewarded me evil for good, to the spoiling of my soul.†*

Of the kind of evidence which was borne against him, the Evangelists have afforded us a curious instance: *At last came two false witnesses, and said, . . . This fellow said, I am able to destroy*

* Isaiah, lix. 3, 4.

† Psalm xxxv. 11, 12.

*the temple of God, and build it in three days.** (2) Now, this was craftily devised. For, to speak against the temple of Jehovah, much more to prophesy against it, was, in the construction of Jewish law, a crime and misdemeanour of so heinous a nature, that no proof even of miraculous powers, in the person who had so offended, could be admitted in his defence. But, among the members of the Sanhedrim, our Lord had some secret disciples, though they were in number so few, that the Evangelists do not consider it worth while to mention them as exceptions, when they speak of the acts of the whole council. Besides Nicodemus, and Joseph of Arimathea, we know that there were others among the rulers, who had certainly believed on him, a short time before; and, though they dared not openly declare themselves his disciples, yet, under the pretext of seeing justice done to the prisoner, they may have put such questions to the witnesses, as drew forth those answers, which, *not agreeing together*, were unworthy of credit. In the present case, the first witness, insinuating, rather than asserting the falsehood, repeated, very nearly, the words which had been used by the

* Matt. xxvi. 61. Mark, xiv. 58.

Lord Jesus, on the occasion referred to.* To this evidence, it was a clear objection, that the words might have been uttered in some figurative sense, though their meaning was not apprehended. The next witness, therefore, added to our Saviour's speech; and reported it thus: . . I will destroy this temple, that is *made with hands*, and, within three days, I will build another, *made without hands*.† So that, here, as in the former instances, St. Mark observes, their witness did not agree together; and, except at the voice of two witnesses, our Lord could not be condemned. Moreover, the addition of the words, *within three days, I will raise it up*, which, he was admitted, by both witnesses, to have uttered, proved too much for their purpose; and clearly showed the figurative interpretation to be correct. For, to suppose, that he could, within three days, or rather on the third day, rebuild a temple, in the erection of which a whole nation had been employed for forty and six years, would have been an absurdity too great, to be admitted by any, who were not prepared to receive him as the Messiah.

Nothing can more clearly show the strait to which his enemies were reduced, in order to

* Matt. xxvi. 61. John, ii. 19.

† Mark, xiv. 58.

substantiate or invent a charge against him, than this attempt to put a forced construction on his words ; upon words, too, which had been uttered at least three years before. Perhaps, also, the evangelists may have been directed, to record this portion of the evidence against the Holy One and Just, for the purpose of reminding us, at this, the season of his greatest depression, that his prescience was divine. Indeed, at this period of the proceedings, we can almost imagine our persecuted Saviour to have looked round, with a benignly expressive countenance, upon the disciple whom he loved, and who, with wavering faith, but undiminished affection, was standing near, . . . that he might, at once, impress these words more deeply on his mind, and might cheer his heart by the reflection, that, if, according to the declaration of one of the prophets, *the Messiah was now about to be cut off**, yet, according to the prediction of another, *God would not leave his soul in hell, nor suffer his Holy One to see corruption.*† (3)

Hitherto, it had been the object of the leading members of the Sanhedrim, by the misrepresentation of some fact, or the misinterpretation of some expression, to establish an accusation against

* Dan. ix. 26.

† Psalm xvi. 10.

our Lord, which might, at the same time, excite the jealousy of the Romans, and exasperate the prejudices of the Jews. Gladly would they have seduced the blessed Jesus into a personal altercation, or a polemical discussion. It was with feelings of angry disappointment that Caiaphas *stood up in the midst, and asked him, saying, Answerest thou nothing? What is it which these witness against thee?** But the Lord Jesus, undoubtedly, was well aware of their purpose; and, therefore, with that dignity of demeanour, and propriety of conduct, which never, for a moment, deserted him, *he held his peace, and answered nothing.*

Upon this, the high priest, assuming the authority of his sacred office, had recourse to a measure, by which his prisoner would be compelled to answer. *Art thou, said he, the Christ, the Son of the Blessed? I adjure thee, by the living God, that thou tell us, whether thou be the Christ, the Son of God.†(4)* The answer to such an adjuration, was considered to be on oath; and silence on the part of the person adjured, was regarded as a mark of contumacious disrespect to the awful name of Jehovah. Our Lord,

* Matt. xxvi. 62. Mark, xiv. 60.

† Mark, xiv. 61. Matt. xxvi. 63.

therefore, no longer persevered in his silence, but answered at once, and unequivocally, in the affirmative: *Thou hast said. I am.** Nay, as if to prevent the possibility of mistake, he immediately applied to himself a well known prophecy of Daniel†, and added: "*Nevertheless, I say unto you, Hereafter shall ye see the Son of man sitting at the right hand of Power, and coming in the clouds of heaven.*" You now see the Messiah, as the Son of man; the time is nigh at hand, when he shall be manifested as the Son of God: you now behold him in weakness; you shall soon be made to experience his strength: you are now bearing part in his predicted humiliation; you shall soon witness his predicted glory."

Then, the high priest, transgressing the law for which he was counterfeiting a zeal, did what the high priest was forbidden to do, he rent his clothes (5): saying, *He hath spoken blasphemy; what further need have we of witnesses? Behold, now ye have heard his blasphemy. What think ye? They answered and said, He is guilty of death.‡*

By comparing the evangelical narratives, it would appear, that the Sanhedrim (all the chief

* Matt. xxvi. 64. Mark, xiv. 62.

† Daniel, vii. 13.

‡ Matt. xxvi. 65.

priests and elders of the people) now held a consultation, as to the best method for carrying their sentence of condemnation into effect. A difficulty would naturally present itself. If, acting on the Jewish law, they sentenced him for blasphemy, his death would be that of stoning, but then, it would be unlawful to execute it, during the paschal week. If, on the other hand, they were merely to accuse him of blasphemy to the Roman governor, he would refuse to take cognizance of the affair. It was possible, however, in another way, to avail themselves of our Lord's confession. He had professed himself to be the Messiah. Now, if the Messiah, he must be, not only the Son of God, but, also, the King of the Jews; and if the King of the Jews, then a rebel to Cesar. Thus, acting upon their own construction of his words, we shall presently see, that, while they sought to agitate the Jewish rabble, by charging him with blasphemy, the accusation which they actually preferred against him, before Pontius Pilate, was that of treason. But, whatever were the inferences which they thought proper to deduce, the fact simply was, that they had nothing to allege against him; and that, in either case, he was condemned for bearing witness to the truth, namely, that he was the long-expected Messiah.

Meantime, the blessed Jesus was removed from their presence, and carried to a lower part of the hall. And here, while *the rulers* were fulfilling the Scriptures*, *by taking counsel against the Lord, and against his anointed*,.. the very abjects were, unconsciously, doing the same, *by gathering themselves together, and rejoicing in his adversity.*† While the former were, *without a cause, digging a pit for his soul, and speaking against him with a lying tongue‡*, the latter were *compassing him about, with words of hatred.*§ And He, too, while he admitted to the Sanhedrim that he was no less a person that IMMANUEL, *God with us*||, now, according to the words of prophecy, *gave his back to the smiters, and his cheeks to them that plucked off the hair; he did not hide his face from shame and spitting.*¶ (6)

Then, the betrayers and persecutors held Jesus, bound as he was, and mocked him, and smote him. And some began to spit on his face, and to buffet him, and to say unto him, *Prophecy*** ; and the servants did strike him

* Psalm ii. 2.

† Psalm xxxv. 15.

‡ Psalm xxxv. 7.

§ Psalm cix. 2, 3.

|| Isaiah, vii. 14.

¶ Isaiah, l. 6.

** Luke, xxii. 63—65. Mark, xiv. 65. Matt. xxvi. 68.

with the palms of their hands. And when they had blindfolded him, they struck him on the face, and asked him, saying, *Prophesy who is it that smote thee? Prophesy unto us, thou Christ, who is he that smote thee?** And many other things did these avengers of blasphemy, blasphemously speak against him.

The chief priests and rulers having finished their deliberations, our Lord was now brought back to the place where the council sat. (7) Other members of the Sanhedrim, may, in the interim, have joined the assembly, who could hardly believe it possible, that the Son of Mary, humbled as he then was, would venture to style himself that expected Deliverer, the righteous Branch or Progeny of David, who was to reign and prosper, and to execute judgment and justice in the earth†; and all may have been anxious to ascertain, whether he would persevere in the confession, that he had already made; therefore, once more, they asked him, *Art thou the Christ?* And he said, “*If I tell you, you will not believe; and if I also ask you, you will not answer me, nor let me go.* You have shown, by repeating the question, that you will not believe my assertions; and I know, that you are so pre-de-

* Luke, xxii. 66—71.

† Jer. xxiii. 5.

terminated on my death, that if, by examining you with respect to the prophecies, I enter into an argument, to prove, that the Messiah must needs endure what I am suffering, you will neither be convinced, nor let me go." At the same time, for the sake of those whose understandings were perplexed, and whose faith was staggered by what they saw and heard, instead of giving a direct answer as before, he exclaimed, *Hereafter* (in a little time) *shall the Son of man sit on the right hand of the power of God.* So clearly was this understood to be a designation of the Messiah, that they all demanded immediately, *Art thou then the Son of God?* (8) And he said unto them, *Ye say that I am.* Then, they all accorded with the opinion of the high priest; and declared that they needed no further witness, since they had heard him condemned, from his own mouth.

Now, my brethren, mark well, I beseech you, this declaration of your Saviour. Mark *why* it was, that Jesus was condemned by his countrymen. It was, as you have heard, because he asserted (what some persons, who profess and call themselves Christians, deny,) his divinity. *We have a law*, said the Jews, and by that law he must die; because *he hath made himself THE SON OF GOD.* (9)

It cannot be said, that this title was assumed by him, in the same sense, in which it had been conferred on holy men of old; for, in that case, though his enemies might have charged him with presumption, yet no man could have accused him of *blasphemy*. Was Moses accounted a blasphemer, when he spake of the children of Seth as the sons of God? * or Job, when he so designated the angels of heaven? † Were the writings of Malachi expunged from the Hebrew canon, when he styled God the Father of Israel? ‡ or those of Hosea, when he predicted, that the Gentiles should be called the sons of the living God? § Or does any one imagine, that St. John intends to exalt the Christian to an equality with his Saviour, when he declares this prophecy to be fulfilled, in all who believe in the name of Jesus? || or St. Paul, when he pronounces all such as are led by the Spirit, to be the sons of God? ¶ Besides which, observe, the question was not whether he was *a* Son of God, but whether he was *the* Son, the only begotten Son, whom they were expecting to appear as the Messiah. (10) Now, by God's only begotten Son must be meant his only created Son, or his

* Genesis, vi. 4.

† Job, xxviii. 7.

‡ Malachi, ii. 10.

§ Hosea, i. 10.

|| John, i. 12.

¶ Rom. viii. 14.

only uncreated Son. But it would be absurd to suppose, that it meant his only created Son; therefore, his only uncreated Son is intended. But the only uncreated Being in existence is God; consequently, if the Son be uncreated, his nature must be divine; he must be, as the Nicene creed expresses it, *God of God, Light of Light, very God of very God.* (11) And, although it is not to be supposed, that the Jews had any such correct notions of the divine nature as we have, who read the Scriptures of the Old Testament by the light supplied us in the New, yet, that they understood our Lord to assert his divinity, when he styled himself the Son of God, is sufficiently clear, from the fact, that, on one occasion, when he had called God his Father, they sought to kill him, alleging that he had thus made himself *equal with God*.* Nor was this a solitary instance; for, at another time, when he had made the same assertion, they took up stones to stone him; and when he remonstrated, they said, *For a good work we stone thee not, but for blasphemy; and because thou, being a man, makest thyself God.* † (12)

In short, if he were not the Son of God, he was justly condemned, and the Jews are guiltless

* John, v. 18.

† John, x. 33.

of his blood ; but, as he was proved to be the Son of God by the words that he spake, by the wondrous works he performed, and by the prophecies he fulfilled, their condemnation of him was inexcusable, and they have become wandering outcasts on the face of the earth. (13)

As for us, my brethren, what need we any further witness? We, as well as the Jews, *have heard of his own mouth.** Let us honour, therefore, the Son, even as we honour the Father ; while, with glowing hearts and exulting spirits, we proclaim to men and angels, *That unto us a Child has been born, unto us a Son has been given, on whose shoulder is the government, and whose name is Wonderful, Counsellor, the Mighty God, the Father of an everlasting Age, the Prince of Peace.†*

This assertion was, indeed, unto the Jews a stumbling-block, and to the Greeks foolishness ; and, to too many, still is a stone of stumbling, and a rock of offence : but, to the humble and contrite Christian, it is light and life ; it is his castle, his rock of defence, his strong tower, whereunto he may always resort.

Another circumstance occurred, and is recorded, which, not only, still further attests the

* Luke, xxii. 71.

† Isaiah, ix. 6.

innocence of Jesus, but undeniably exposes the corruption of his judges. When Judas perceived, that his Master was certainly to be condemned, he repented himself(14), and brought again the thirty pieces of silver to the chief priests and elders, saying, "I have sinned, in that I have betrayed the innocent blood."* Upon the character of Iscariot, we have no time to dwell; I shall, therefore, content myself with remarking here, that he would gladly have availed himself of the least appearance of culpability in our Lord, if it were only to calm his conscience, and banish despair. But, those to whom he addressed himself, who were *watching the Righteous, and seeking to destroy him*†, instead of entering upon a fresh examination, treated Judas and his protestation with that heartless insolence, which the successful abettors of treason are ever wont to display, against the convicted and discarded traitor. *What is that to us?* said they, *see thou to that.* Whether you have sinned or not, is no concern of ours; our end is answered. Judas immediately cast down the pieces of silver in the temple, and, stung with self-reproach, he went and hanged himself. (15)

While the apostate thus proves to us, that the

* Matt. xxvii. 3—10.

† Psalm xxxvii. 32.

sorrow of the world only worketh death, we have, in the supercilious chief priests, a memorable instance of the deceitfulness of sin. And, how often is the place of rational faith, supplied by idle superstition; of practical piety, by sanctimonious scrupulosity; of obedience to the principles, by attention merely to the accidents, of religion! How often, do men disturb their peace, and deceive their own hearts, by carefully straining off* a gnat, while, without compunction, they are swallowing a camel! Even so, these Pharisees, while they were framing devices against One, the innocency of whose hands, and the integrity of whose heart, it was impossible to gainsay, scrupled to profane the treasury, by the price of blood; and, though lacking the charity which hopeth all things and imputeth no evil, thought to display a generous spirit, by purchasing a field to bury strangers in. But, *though they took counsel, it came to nought; though they spake the word, it did not stand*†; for, they literally confirmed what was written in the prophets, and, thus, bore unwilling testimony, to those claims which they had denied, and to that blessed Being whom they had rejected.‡ (16)

* δὲ λήζοντες.

† Zech. xi. 13.

‡ Isaiah, viii. 10.

And now, *the rulers having consulted together, and the people, the chosen people of God, having imagined a vain thing* *, they took Jesus, and *delivered him up to the Gentiles.*† Attended by the Sanhedrim in a body, and bound as a prisoner, he was dragged from Moriah, to the further part of Mount Sion; from the house of Caiaphas adjoining the temple, to the Prætorium of Pilate, once the lordly palace of the Herods. (17)

PART II.

ARRIVED at their destination, the hypocritical Pharisees, though they were bent upon shedding the innocent blood, refused to enter into the judgment hall of the Heathen, lest they should be defiled, and thus incapacitated to eat the Pass-over. Their prisoner, therefore, being sent in, the governor came out unto them, and said, *What accusation bring ye against this man?* Indignant at his thus setting aside the decision of the Sanhedrim, they exclaimed, “*If he were*

* Psalm ii. 1, 2.

† Luke, xxiii. 1. Mark, xv. 1. Matt. xxvii. 2. John, xviii. 28.

not a malefactor we would not have delivered him up to thee. If we had not already found him guilty, we would not have delivered him over to the Roman power; and having found him guilty, we now demand his death." Of Jesus, and his many wondrous works, Pontius Pilate must have often heard, and he clearly perceived, that he had not committed any overt act, by which he could be rendered amenable to the Roman law. But, regardless of the claims of justice, and caring only for his own interests, he said unto them, "*Take ye him, and judge him according to your law. If your law condemns him, you may execute him if you will, and I will not interfere.*"

The Jews, therefore, said unto him, *It is not lawful for us, to put any man to death.* (18) Thus, hypocrites to the last, they sought to do that by the agency of another, which, from a sense of religion, as they pretended, they did not dare to do themselves. Their sense of religion prevented them from putting any one to death, during the days of unleavened bread; but it did not prevent their conspiring his destruction, by exposing him to Roman jealousy, and heathen persecution. But here again, their feet were caught in the net which they had privily laid; for *they fulfilled the saying of Jesus, which he spake, signifying what death he should die.* Careful as

he had ever been, to render unto Cesar what to Cesar was due, nothing could have been less probable, than that he would suffer by the Roman punishment of crucifixion; while, continually exposed to the envy, hatred, and malice of the Scribes and Pharisees, nothing could have been more likely, than, that, if he were to die at all, it would be by the Jewish death of stoning. But our Lord had, from the very first, predicted, that even *as Moses lifted up the serpent in the wilderness, so should the Son of man be lifted up, that whosoever believeth on him should not perish, but have everlasting life.** And thus the Gentile has no more cause to boast than the Jew. For if the Jews delivered him from envy, yet, as we shall see, the Gentile, while pronouncing him innocent, sanctioned their proceedings by executing their sentence. In truth, the whole of this narrative, whether we regard the conduct of one party or the other, only serves to show, that the heart of man, when unrenewed by grace, is desperately wicked, and that the sentence of our Maker against a guilty world is as just as it is awful. (19)

The Jews now began to bring against him a specific charge, saying, *We found this fellow*

* John, iii. 14, 15.

*perverting the nation, and forbidding to give tribute to Cesar, saying that he himself is Christ, a King.** Alas! for the inconsistency of the prejudiced, and the blindness of party zeal! These base calumniators of the innocent, sought to accomplish the death of Jesus, by accusing him of doing that, which, if he had really done, they would have hailed him with hosannas, and acclaimed him as their expected Deliverer.

On hearing this accusation, Pontius Pilate returned to the court of justice†, where he had left his divine prisoner, when he went out to speak with the Jews. Knowing, from our Lord's having himself paid tribute, and from his reply to the Pharisees, with respect to the claims of Cesar, that the charges of perverting the people and refusing to pay the taxes, were utterly groundless, he may have wished to ascertain, by a personal examination, whether there was any truth in the accusation, of his calling himself a King. He accordingly called him, and asked him, saying, *Art thou the King of the Jews?*

Now our Lord was placed in this dilemma; to deny his being a king, would be virtually to renounce his claim to the office of Messiah; whereas, on the other hand, to assert it, without

* Luke, xxiii. 2.

† John, xviii. 33—37.

explanation, would be, to declare himself a rebel against the Romans, and thus, to plead guilty to the crime of which he was accused. But his self-possession never failed; and he extricated himself from the difficulty, by first inquiring, with his usual discretion, whether the question was put by the governor, for his own satisfaction, or at the suggestion of others. *Sayest thou this thing of thyself, or did others tell it thee of me?* Pilate answered, *Am I a Jew?* Thinkest thou that I would condescend, to trouble myself about these matters, for my own sake? *Thine own nation, and the chief priests, have delivered thee unto me: what hast thou done?*

Jesus replied, by admitting, while he explained, the fact. *My kingdom*, said he, *is not of this world:* (20) *If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now, my kingdom is not from hence.* In one sense I *am*, in another sense, I *am not*, a King. But, at all events, my kingdom is not of a nature to give umbrage to the powers that be. For proof, I refer to my conduct. I have disciples and followers; but, instead of exhorting them to fight for me, when the Jews sent to apprehend me, I expressly prohibited them from drawing a weapon in my defence. The Jews are correct,

indeed, in supposing that their Messiah must be a King; but, you will be led into error, if you suppose that his kingdom is inconsistent with the dominion of the Romans, and the rights of Cæsar. *So, then, thou art a king?* asked Pilate, with mingled feelings, of pity and contempt. Jesus, now considering his previous explanation sufficient, unequivocally replied, *Thou sayest that I am King. To this end was I born, (that I might reign over the house of Israel for ever,) and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth, heareth my voice.** Every one who is inquisitive to search, and diligent to perform, the will of God, will, by the Father, be brought unto me, and will give heed to my commands, as their Lawgiver, Lord, and King.

To Pilate a way was thus opened, to escape from the temptation under which he was placed. Our Lord's reply may have been intentionally obscure, to lead him on to further inquiry, and a deeper investigation of his doctrines. But Pontius Pilate, a mere man of this world, having exclaimed, with the indifference of apathy, or the superciliousness of contempt, *What is truth?†* (21) waited not for an answer; and went out again to

* Luke, i. 33.

† Luke, xxiii. 4.

the chief priests, who were now beginning to be surrounded by the people. The governor had clearly understood our Lord to assert his title of King, in a figurative sense; which, however obnoxious it might render him to the people of his own nation, was, certainly, not enough to convict him of a crime against the emperor. He, therefore, said, referring to what had previously taken place, *I find no fault in this man. I find no fault in him at all.**

Upon this, the exasperated chief priests, with all the impetuosity of wrath, began to accuse him of many things.† Yet Jesus *opened not his mouth: he was brought as a lamb to the slaughter; and as a sheep before her shearers is dumb, so opened he not his mouth.*‡ The astonished Pilate said unto him, *Hearest thou not how many things they witness against thee?*§ But Jesus answered nothing. Preserving the dignified serenity which had attended him throughout, notwithstanding the most offensive language, and the most contumelious insults, he was never goaded into a retort, or betrayed into a single assertion, which could afford them a plea for shifting their ground of accusation.

When they questioned him, as to the fact of

* John, xviii. 38.

† Isaiah, lii. 7.

‡ Mark, xv. 3.

§ Matt. xxvii. 13.

his professing to be the Son of God, and the King of Israel, then, and then only, he condescended to answer. And for his answering on these points, the reason is obvious; the possession of this two-fold character was necessary, to render his sacrifice efficacious, and to prove his authority to offer it.

It would be impossible, for any created being, whether man or angel, to make a meritorious offering for the sins of the world; since the rule of conduct, to any and every created being, must be, submission to the will, and obedience to the laws, of the Creator. When, therefore, the creature has done all, he will only have done his duty. Supererogatory merit he can have none. But the only uncreated Being, as I said before, is God. It was, consequently, necessary that He, who was to make satisfaction for the sins of an outcast race, should partake of the divine, as well as of the human nature; that he should *have life in himself, even as the Father hath life in himself*; that he should, in a word, have absolute power over his own nature. Hence, our Saviour was the Son of God, as well as the Son of man.

With respect to his profession of being a King, its importance will appear, from the following consideration. The Levitical priesthood,

according to a well-known prophecy*, was to be superseded by the Messiah, who was to be a Priest after the order of Melchizedek. Now, Melchizedek was a priest, simply because he was a king; since, (previously to the separation of the tribe of Levi, and the family of Aaron,) first the head of a family, and then the king of a people, possessed the right of offering sacrifices for their respective dependants and communities. Although, therefore, the kingdom of the Messiah was not what the Jews expected, and the Romans feared, still, it was to be fearlessly maintained, that the sceptre of HIS kingdom was a right sceptre; since, on his kingly power, his authority as a Priest depended.

Our Lord's insidious enemies now became, more and more, under the influence of the father of lies: for, says St. Luke, they were the more fierce, saying, *He stirreth up the people, teaching throughout all Jewry, beginning from Galilee, to this place.*† They intended, perhaps, through the mention of Galilee, to excite the suspicions of Pilate: leading him to suppose, that Jesus was the accomplice of one Judas, who, in that part of the country, had been openly convicted of treason and rebellion. But, when Pilate under-

* Psalm cx. 4.

† Luke, xxiii. 5—12.

stood that Jesus was a Galilean, he determined, at once, to send him to Herod ; who had come to Jerusalem, to keep the Passover. Thus, he hoped to shift the responsibility from himself ; while he paid a compliment to the tetrarch, with whom he had lately been at variance, and whose friendship he thought it politic to conciliate.

Now, again, was the persecuted Man of Sorrows hurried, from the prætorium of the Roman governor, to the other extremity of the upper city, where, in the Asmonean palace, Herod had his abode. *And when Herod saw Jesus, he was exceeding glad : for he was desirous to see him of a long season, because he had heard many things of him : and he hoped to have seen some miracle done by him.*

It is a remarkable, and providential fact, that the enemies of the Lord Jesus, though they maliciously attributed his marvellous works to the influence of Beelzebub, never denied the reality of his miraculous powers. This renders their conduct the more inexcusable : for, although it be true, that his claims to the office of the Messiah were to be established, not by miracles alone, but by miracles conjointly with the fulfilment of the prophecies, .. yet, his miracles of mercy ought to have led them, as they did lead the honest, the humble, and the unprejudiced, to

calm inquiry, and patient investigation. But, when one species of evidence corresponded not with their expectations and interest, they refused to be convinced by any thing else that could be adduced; and they became the more inveterate against the Lord of Life, from the very supposition, that he might possibly be the Messiah, though he certainly was *not* a Messiah such as they desired, or would accept.

Our Lord, however, refused to gratify the puerile curiosity of the tetrarch, or to answer the many questions, which, prompted by the accusing scribes, he insidiously proposed. For, those questions were proposed, merely to entangle him in a discussion; not, either, to ascertain the truth, or to further the ends of justice. And the disappointed Herod betrayed the depravity of his mind, and the cruelty of his disposition, by the manner in which he vented his spleen; for, *joining with his men of war, he set Jesus at nought, and arrayed him in a gorgeous robe, and sent him back again to Pilate.**

Pontius Pilate now convened an assembly; not only of the chief priests and rulers, but also of the people. It was customary at the great festivals, for the Roman Governor, to release, at the

* Luke, xxiii. 9—12.

option of the people, some one of his prisoners; and he thought, naturally, that they would make choice of Jesus; since he knew, that, a few days before, they had received him, with an enthusiasm which excited the envy of their rulers; and he had no reason to expect, that a reaction had taken place: consequently, in his speech, he said, *Ye have brought this man unto me, as one that perverteth the people; and, behold, I, having examined him before you, find no fault in this man, touching those things whereof ye accuse him: no, nor yet Herod: for I sent you unto him: and, lo, nothing worthy of death is done unto him. Now, ye have a custom, that I release unto you one at the Passover. I will, therefore, chastise him, and let him go.**

But the Jewish populace, always factious, having found that Jesus neither excited them to rebellion, nor denounced their Roman oppressors, became exasperated, in proportion to the disappointment of their hopes. The chief priests, therefore, and elders, found little difficulty in *persuading* the people, to resist the proposition of the governor.† They refused to listen to his dictation; and demanded, that he would do unto them, as he had always done. *Verily, the people*

* Luke, xxiii. 13—16.

† Matt. xxvii. 20.

*were ensnared, because the hypocrites reigned. The leaders of this people caused them to err, and they that led them are destroyed.** Pilate, wishing, perhaps, to place the innocence of Jesus in the strongest contrast, asked, whether he should release Jesus, or one Barabbas, a most notorious offender, guilty of the very crime which they had endeavoured, but in vain, to prove against our Lord; guilty of sedition, and, still worse, of murder. But what has innocence to urge, against the injustice of faction, and the vindictive madness of an excited rabble? They actually preferred Barabbas; and the very populace, which, a short time before, had hailed Jesus as the Son of David, was now clamorous for his death.

Let no man say, when he is tempted, says St. James, that he is tempted of God.† For, again, a door was opened to Pilate, to escape from the sin of blood-guiltiness, in condemning the innocent; for, while he was yet on the judgment-seat, he received a message from his wife‡ (22), exhorting him to have nothing to do with that Just Person, since she had suffered many things that morning, in a dream, because of him. Merciful, as well as mysterious, are the

* Job, xxxiv. 30.

† James, i. 13.

‡ Matt. xxvii. 19.

ways of Providence! Pilate having been placed under circumstances of a peculiar nature, a miraculous interference was appointed, to warn him of his danger. In the truth of morning dreams, the Romans very generally believed; and those who are most daring in the rejection of the truths of religion, are often the blindest victims to the fears of superstition. The Almighty, therefore, appealed to Pilate, in the only manner, perhaps, in which his conscience could be awakened, and his mind alarmed. Providential, too, was the selection of Claudia Procula, as the channel through which this last appeal was made; for, as she had accompanied him to the government, that she might be the channel for conveying bribes to her husband, he was habitually inclined to bend to her wishes, and defer to her suggestions.

The message was not, altogether, without effect: for three times the governor went forth, to the assembled multitude, to appease their anger, and declare the innocence of his prisoner; and three times, the people cried out, *Away with him, away with him! crucify him, crucify him!** In vain did Pilate ask, *What evil hath he done?*† They only cried out the more exceedingly, *Crucify him!*

* Luke, xxiii. 22.

† Mark, xv. 14.

The position of Pilate, at this juncture, was one of difficulty and delicacy. (23) It was, certainly, no part of his character, to show any very extraordinary zeal, either for the acquittal of innocence, or for the gratification of the Jews; the latter, indeed, he both detested and despised. But they, assisted by Herod, had, a short time before, complained of his conduct to the emperor Tiberius; and, in consequence of this complaint, he had received a reprimand, as severe as it was just. Hence, his anxiety to be reconciled to this tetrarch, even at the expense of justice; and his caution against exposing himself to a fresh imputation, by shedding blood, which, in so many quarters, was declared to be innocent. He had good reason, also, to regard with suspicion the conduct of the Jewish rulers, who had, so lately, been active as his accusers at Rome. If, as is most probable, they still retained the power of inflicting death, upon offenders against their law, their anxiety was somewhat remarkable, that Jesus should suffer by a Roman, rather than by a Jewish mode of punishment. True it is, that they had explained their religious scruples, about executing any one at that time; but, to the religious scruples, of those who were leading such irreligious lives, he was not likely to attach much weight: while, it was

not a little marvellous, to see a nation, notorious for a seditious spirit, and for its detestation of the Roman name and government, animated, all at once, by loyalty to Cæsar, and by indignation against any person, who, even by the most forced construction, might be thought to set up as a rival to the imperial throne.

But, when, having appealed from the rulers to the people, he found the populace equally violent with their superiors, against the meek and lowly Jesus, .. though astonished at the fact, he ventured not to disobey their will: for one of the articles of accusation against him at Rome had been, his wanton disregard of their religious prejudices, and national feelings. Determined, however, to acquit himself of all blame, he adopted a well-known custom among the people over whom he presided, and, calling for water, *he washed his hands, in token of innocence.** He washed his hands before the multitude, saying, *I am innocent of the blood of this Just Person: see ye to it.†*

Then it was, that the Jewish nation, legally assembled, the whole people, *as a people* †, .. priest and Levite, Pharisee, Scribe, and Saddu-

* Psalm xxvi. 6.

† Deut. xxi. 6.

‡ Isaiah, iii. 2.

cee, the prudent, the ancient, and the honourable man, the counsellor and the cunning artificer, the eloquent orator, and the craftsman, in a word, the whole Jewish nation, in their corporate capacity, cried out, and said, *His blood be on us, and on our children!** (24) Horrible exclamation: and how tremendously fulfilled! As a *nation*, they sinned; and as a *nation*, they have been punished. Believing *individuals*, of the devoted nation, did, indeed, escape; *some there were, who turned from transgression in Jacob*†, and became pillars of the Christian Church. But, *as a nation*, what has become of the Jews? Let Moses, their prophet and lawgiver, supply the answer: *They have been scattered among all people, from one end of the earth even to the other. Cursing, vexation, and rebuke, hath been sent upon them.*‡ Yes; *The Lord cut them off, head and tail, branch and rush, in one day.*§ And, an existing miracle, *the whole remnant of them have been scattered into all the winds; and they have become a hissing, a reproach, a proverb, a taunt, an astonishment, a byeword, and a curse, in all places whither they have been driven.*|| (25)

* Matt. xxvii. 25.

† Isaiah, lix. 20.

‡ Deut. xxviii. 64.

§ Isaiah, ix. 14.

|| Ezekiel, v. 15, 16.

Let us not, my brethren, neglect to deduce, in passing, one important inference, from the awful fact which we have been considering. If the divine judgements may thus afflict a whole community, as well as the individual members of that community, then it follows, that religion is a *national* concern. Not only as Christians, but as patriots, therefore, we are called upon, by our common interest, as well as by the voice of duty, to adopt all lawful means and measures, for the preservation of Christian truth, and the promotion of Christian practice, throughout the land. And, as lovers of our country, no less than as subjects of Christ, we are concerned, in maintaining the religious faith of the community, uninjured, and unimpaired.

The will of the Jewish people having been expressed, Pilate, willing to content them, gave sentence that it should be as they required.* He released to them *him, that, for sedition and murder, had been cast into prison*†; and delivered that Just Person, in whom was no sin, to be scourged, according to custom, previously to his crucifixion.‡

This office devolved upon the Roman soldiers;

* Mark, xv. 15—19.

† Luke, xxiii. 24, 25.

‡ John, xix. 14.

and, having taken Jesus to their own quarters, in the Prætorium, they summoned their comrades, and began to mock and to revile him. They put on him a purple robe; they placed a crown of thorns upon his head, and a sceptre in his right hand. They bowed the knee, in mockery, before him, and pretended to worship him: thus degraded, according to their gross conception, they insultingly hailed him, as King of the Jews; they smote him with their hands; they spat upon him; and when they found, that, *though reviled, he reviled not again; though he suffered, he threatened not; though oppressed and afflicted, yet he opened not his mouth*, they took the reed from his hand, and smote him on the head. (26) This, of a truth, is an account, alike revolting and afflictive: and, whether we refer to the conduct of the Jewish rulers, equally unmerciful and unjust, or to the weakness of the Roman governor, equally contemptible and criminal; whether we consider the brutality of the soldiers, or the blood-thirstiness of the multitude, . . the whole transaction will suffice to show, how much was required to change the heart of stone into a heart of flesh; and how very far human nature had departed, from original righteousness.

Then came Jesus forth, wearing the crown of

thorns, and the purple robe *; and Pilate, desirous, perhaps, to show that he was not deceived by their pretended loyalty to Cæsar, said unto them, with unrepressed contempt, *Behold the Man!* This poor, *afflicted, smitten Man of sorrows*, without friend or follower, is He of whom you entertain such fears. But the multitude still continued to shout. *We have a law*, said they, *and by our law he ought to die, because he made himself the Son of God.* Although you may not consider him formidable as a rebel, yet die he must, because, by claiming to be the Messiah, he not only has made himself a king, but the Son of God.

This seems to have reminded Pilate of his wife's dream, for, when he heard that saying, the Evangelist tells us, he was the more afraid. Going, therefore, back to the Judgment Hall, in order to ascertain the fact, whether Jesus did really call himself the Son of God, he said unto him, *Whence art thou?* But Jesus gave him no answer. With reference to the question of his guilt or innocence, concerning which alone Pilate was to decide, his divine nature and dignity had nothing to do. Therefore he held his peace. *Speakest thou not unto me?* said the astonished

* John, xix. 5—16.

Pilate; *knowest thou not, that I have power to crucify thee, and have power to release thee?* (27)

The answer of our Lord was as dignified, as it is important: “*Thou couldest have no power against me, (since I am what thou askest, the Son of God,) except it were given thee from above, (unless it had been providentially ordered, that the just should die for the unjust: with my nature and office, the Jews, who possess the Scriptures, might have made themselves acquainted; thou, though inexcusable for condemning an innocent person, yet, hast not the means of ascertaining the nature of the Messiah’s person and kingdom,) therefore, he that delivered me unto thee, hath the greater sin.*”

This answer of our Lord, though capable of being thus understood and explained by us, to whom the whole mystery of godliness hath been revealed, may have been obscure, and intentionally so, to Pilate. For then, as now, it was no part of the divine system, to compel men to embrace the faith, by irresistible evidence; but, simply, to awaken them to inquiry, and to urge them to exertion. That Pilate, however, understood our Lord’s answer to imply, in some sense or other, that he was the Son of God, is plain from this, that, instead of taking umbrage

at what had passed, he, *thenceforth*, sought the more earnestly to release him. But the Jews now appealed from the justice, to the fears, of the governor; from his reason, to his passions: for, they cried out saying, *If thou let this man go thou art not Cesar's friend; whoever maketh himself a king, speaketh against Cesar.*

Pilate, (perceiving, that they were determined to persevere, till they had succeeded in their purpose; and fearing, that, if he did not accede to their wishes, his conduct might be misrepresented at Rome, where his interest was, by no means, secure,) now took his place on the judgment seat, (which was erected on a parapet, in front of the pretorium,) and prepared, formally and finally, to pronounce sentence upon him, *in whom innocency had been found, and who had done no hurt.* But, in so doing, he again caught a glimpse of the lowly Jesus, whose demeanor had arrested his attention, and interested his feelings, while his want of popularity rendered it impossible for him to be dangerous to the Roman dominion. With a mixture, therefore, of indignation and contempt, as he was taking his seat, he saith unto the Jews, "*Behold your king!* You tell us you are expecting a deliverer, behold him here!" *Away with him, away with him, crucify him,* was again their de-

mand. *What, said the sarcastic Pilate, shall I crucify your king?* Then the chief priests, in the name of the people, replied, *We have no king but Cesar.* (28) Thus, unconsciously, did they state the truth, and condemn themselves. The Jewish theocracy was now come to an end. Their King and their God, *had come to his own, but his own received him not.* By their own words, let them be judged. With their own voices, they declared, that *the sceptre had departed from Judah, and the law-giver from between his feet.** And yet, *stumbling at noon-day, as in the night,* they perceived not the necessary conclusion, that, if Cesar were their king, the Shiloh must have come. Thus were *their transgressions multiplied*; and thus did *their sins testify against them.* They had *lied against the Lord*; they had *conceived, and uttered from their hearts, words of falsehood*: and now, they *departed away from their God, speaking both oppression and revolt.†*

Thus, *truth having failed, and he that knew not iniquity, having made himself a prey‡,* Jesus was sentenced by the Roman governor, and led away to be crucified.

* Genesis, xlix. 10.

† Isaiah, lix. 12, 13.

‡ Isaiah, lix. 15.

The occurrences of our Lord's trial are related by the Evangelists, with remarkable minuteness of detail; perhaps, amongst other weighty reasons, because it is of the utmost importance to the cause of true religion, to remove from the Saviour of the world even the suspicion of a fault. As the Lamb of God, it was important that he should be pronounced without spot, or blemish. And this was the case, when, after the strictest scrutiny, the authorized judges of his people Israel could discover no charge against him, except that he had made himself the Son of God; whilst his being the Son of God, as we have shown before, was essential to the efficacy of that great sacrifice, oblation, and satisfaction, which he had come to offer, and was now prepared to make. Again, as the High Priest, who was to atone, and intercede, for the world, it was important, that he should be pronounced *holy, harmless, and undefiled**; and, accordingly, the very *Gentiles saw his righteousness*, when it was declared, that they could find no fault in him, and that they condemned him, merely, because he called himself *Christ a King*. Whereas, his being a King, as we have shown before, was essential to the nature of that priesthood, which it

* Isaiah, lxii. 2.

was predicted he should exercise. Thus, though *judgment was turned away backward, and justice stood afar off; yet, he put on righteousness as a breastplate, and an helmet of salvation on his head; and he put on the garments of vengeance for his clothing, and was clad with zeal as a cloak.**

* Isaiah, lix. 14. 17.

NOTES TO LECTURE V.

NOTE (1), page 190.

"It is said," observes Bishop Hurd, "that many prophecies are applied to Jesus, on very slight grounds. This would be true, if the prophetic Scriptures, like the pagan oracles, had no determinate scheme in view; and had for their object, only detached and unconnected events. But, on this scriptural principle, that one common purpose is in the contemplation of that divine Spirit, who dictated all those writings, that is *expressed*, which is barely intimated; and every applicable prophecy is rightly applied: whence it is, that even secondary prophecies, have, in the system of revelation, all the light and force of the primary." — *Serm. iv. On the Prophecies.*

As so many of the prophecies were, either directly, or indirectly, accomplished, in the persecution, sufferings, and death of our blessed Lord and Saviour, it may be well to remind the reader, that "most part of those oracles, which we apply to the Messiah, were applied in the same manner, by the Jewish doctors, in our Saviour's time." — See Allix. *Reflections on the Books of the Old Testament*, chap. viii.; and, more particularly, the same learned author's *Judgment of the Jewish Church, against the Unitarians*, chap. iii.

Justin Martyr (A. D. 150.), in his dialogue with Trypho, c. 68., remarks, that, "with respect to the passages of Scripture which we quote, as proving that Christ was to suffer, to be worshipped, and that he is God, . . the Jews were *compelled* to admit, that they were written concerning Christ; although they still dared to say, that Jesus was not the Christ."

NOTE (2), page 191.

St. Chrysostom and St. Jerome remark, that the very *words* of our Saviour were misrepresented; for, he had not said, I *will* destroy, but merely, *destroy*, this Temple; that is, let it be destroyed, and within three days I will raise it again. I cannot agree with Rosenmüller, in supposing, that, when our Lord uttered these words, he pointed with his finger to his body; for this would have precluded the possibility of his being misunderstood. It is more probable, that, on this occasion, as on many others, our Lord adhered to the figurative and enigmatical style, generally adopted by the prophets. His meaning may, in some degree, have been guessed; but it was not completely understood, until the prediction was verified by the event. Concerning the danger of speaking or prophesying against the Temple, see Horne. *Introduction*, vol. iii. p. 232.; or, Grotius, *in loc.*

NOTE (3), page 193.

St. Paul, Acts xiii. 35., applies this passage to the Messiah. Upon which Dr. Allix remarks, "He proves,

that these words could not be understood of David; seeing *that his sepulchre*, the monument of his corruption, remained till that day. He ought, *first* to have proved, that this Psalm was spoken of the Messias; and *then* have proved, that it could not belong to David. But this method was needless; since, he went on this known maxim among the Jews, that, whatever Psalm was not fulfilled in David, ought to be understood of the Messiah." — *Judgment of the Jewish Church, against the Unitarians*, p. 45.

NOTE (4), page 194.

"It was a custom, among the Jews," says Dr. Hammond, "to adjure; which was, by some form of execration laid upon the person, if he did not speak and answer truly; this, among them, obliged the person adjured, as much as if he had taken an oath; and, therefore, Christ, though before, he held his peace, now, being adjured, thinks himself bound to answer him." He adduces some examples from the Old Testament, in proof of the assertion.

NOTE (5), page 195.

Many commentators maintain, that the prohibition, (Lev. x. 6., xxi. 10.), forbidding the high priests to rend their clothes, applied only to their pontifical garments. However this may be, it is clear, that Caiaphas violated the principle, on which we may suppose the prohibition to have been made; namely, that the highest officer under

God, should not permit his private feelings to interfere, in the performance of any part of his sacred office.

It is stated by Krebsius, in his annotation on this passage, that the part of his garments which the high priest would tear, was that which covered his breast; so that his breast would be naked and exposed. He refers to a very touching passage in Josephus, which, connected as the calamities of the Jews are, with their rejection of the Messiah, I cannot forbear from quoting: —

“At this time,” namely, when the tyrannical Florus was threatening Jerusalem with destruction, “at this time it was, that every priest, and every servant of God, brought out the holy vessels, and the ornamental garments, wherein they used to administer the holy things. The harpers, also, and the singers of hymns, came out with their instruments of music, and fell down before the multitude, and begged of them, that they would preserve those holy ornaments to them, and not provoke the Romans to carry off those sacred treasures. You might see, also, there, the high priests themselves, with dust sprinkled in great plenty on their heads, their bosoms deprived of any covering, but what was rent; these besought every one of the eminent men by name, and the multitude, that they would not, for a small offence, betray their country to those, who were desirous to have it laid waste.” — *Jewish War*, book ii. chap. xv. sect. 4.

How different their demeanour, from that of the proud Pharisees, and the haughty Caiaphas, now sitting in judgment upon the Lord of Life, and compelling the Roman governor to pronounce sentence, against one in whom he could find no fault.

NOTE (6), page 197.

The letters of S. Isidore, frequently remind us of the contemplations of our own Bishop Hall. Alluding to the indignities offered to our Lord, and referring immediately to Luke vi. 29., the Pelusiotæ says, "The King of all things that are in the earth, and above the earth, came down from heaven, that he might be unto us an example of a heavenly life: and this he has set before us, as a striving for the mastery, though in a manner far different from that which is exhibited in the Olympic Games: for there, he obtains the crown, who fights and overcomes; here, he who is smitten, and endures with patience, is celebrated by the herald's voice: there, he is applauded, who returns blow for blow; here, he who gives his cheek to the smiter, is acclaimed in a theatre, where angels are the spectators: for the victory is awarded, not to revenge, but to philosophic patience. The law by which victory is awarded is new, because the rules of the conflict are new."—S. Isidori Pelusiotæ Opera, lib.iii. epist. 126.

NOTE (7), page 198.

The words of the original [*καὶ ἀνηγάγον αὐτὸν εἰς τὸ συνέδριον αὐτῶν*] may be translated, *and they led him back, to the place of meeting*. And this mode of expression, compared with the change of person from *Caiaphas*, to *they*, in the second part of the paragraph, has induced me to conclude, that our blessed Lord asserted his divinity before the Sanhedrim twice.

NOTE (8), page 199.

By many modern commentators (Michaelis, Rosenmüller, &c.) *the Son of God*, and *the Messiah*, are said to be synonymous terms; but the learned Dr. Pye Smith very wisely discriminates between them. Although the title of *the Son of God* "be undoubtedly an appropriate appellation of the Messiah, it is not a mere synonym of that word. Two or more terms, may be, generally, or even with an exclusive uniformity, applied to the same object, and yet be respectively of very different import. Christ is called Lord, Mediator, Saviour, Prince of Life, Captain of Salvation, King of kings; but it would betray great ignorance or rashness, to say that these were *synonymous* expressions. The term *Messiah* designates a person divinely appointed and consecrated, to one or more of the offices of a king, a priest, or a prophet. The other term, unless it be taken in a sense wholly figurative, is manifestly expressive of the *nature* of the Being to whom it is applied, and of a natural relationship to another."—*Scripture Testimony to the Messiah*, by John Pye Smith, D.D., book iii. chap. 3.

NOTE (9), page 199.

"The titles of '*God with us*,' '*Wonderful*,' '*the Mighty God*,' and others of a like import, are such, as no Jew, consistently with his religious belief, could have applied to a mere human being. And yet we know, that all these they referred, to their expected Messiah. If it be asked *how* we come to a knowledge of this fact, we

answer, not only from the appeals which Christ himself, and his Apostles, made to the prophecies which contained these expressions, but also, *from the remains of ancient Jewish interpretation which still exist.*"—Bishop Blomfield. *Dissertation upon the traditional knowledge of a promised Messiah*, chap. v.

The position his Lordship establishes, in this chapter, by several quotations.—See also Allix. *Judgment of the Jewish Church*, chap. xvii.; and Bp. Pearson, *On the Creed*.

NOTE (10), page 200.

"The ancients are unanimous," says the learned Dr. Waterland, "in understanding Christ's Sonship of his divine nature. To call him the only begotten, or the Son, of God the Father, was, in their account, declaring him to be of the same nature with God the Father; as *truly God*, as the Son of man is *truly man*."—Moyer's *Lecture*, serm. viii.

"Nor let any one," observes Athenagoras, [who flourished A.D. 170,] "think it ridiculous, that we ascribe a Son to God; for our sentiments concerning God the Father and the Son, are not such as the poets dream of, who make their gods no better than men: but the Son of God, is the Word of the Father, in nature and power; for, by him, and for him, all things were made; the Father and the Son being one, the Son in the Father, and the Father in the Son, through the unity and power of the Spirit. The Son of God, is the Mind and Word of the Father."—*Apol.*, sect. 10.

NOTE (11), page 201.

“By *eternal generation*, no more is meant, than such an emanation of the Son, from the Father, as doth suppose them to have the same nature and co-existence; which is best represented, by the rays of the sun, coming from the fountain of light, if they were permanent, and not successive.” — Bp. Stillingfleet. *Doctrine of the Trinity and Transubstantiation compared*. In Bp. Randolph's *Enchiridion*, p. 439.

It is well known, how much use the Fathers made of this comparison.

It may be queried, how far the definition of the word *person*, in Dr. Whateley's *Elements of Logic*, can be rendered consistent with a belief in the eternal generation of the Son of God. Certain it is, that the theory adopted in that work, was started in the early ages of Christianity, and strongly opposed. See particularly the fourteenth chapter, of Vincentius Lirinensis, *advers. hæreses*. ap. Galland. tom. x. “When a man,” he observes, “*acts the part of priest, or king, he is not either priest or king himself, but, desinente actu, simul et ea quam susceperat persona desistit.*”

NOTE (12), page 201.

The deeply learned, and excellent Bishop Bull, argues this point, with his usual perspicuity and force. After quoting the words, *For a good work we stone thee not, but for blasphemy; because that thou, being a man, makest thyself God*, . . he proceeds: “He had often called God,

διακριτικῶς, his own Father; and, a little while before, he had declared, that he and the Father are one. Now, it is to be particularly noted, that Christ did not make that answer, which, unless he had known himself to be truly God, it was altogether in his power to make; namely, that he was not, in reality, God, and that he never arrogated that title to himself: (for, by this answer, had it been true, he might easily have appeased the anger of the Jews; nay, moreover, it was incumbent upon him, with indignation, and in the plainest terms, to have repelled the charge of blasphemy, which had been brought against him;) but, on the contrary, he clearly signified, that he was, indeed, and in truth, the very Son of God, and, consequently, God.”—*Judicium Ecclesiae Catholicae*. Vol. v. p. 6.

NOTE (13), page 202.

“He that blasphemeth the name of the Lord, he shall surely be put to death, and all the congregation shall certainly stone him.”—*Levit.* xxiv. 16.

NOTE (14), page 203.

I am happy to see, that the Bishop of Chichester, whose authority, on such a subject, necessarily deserves attention, maintains that distinction between the words μετανοια and μεταμέλεια, which Grotius, Rosenmüller, and many other critics, deny. He says, that the verb corresponding with the former substantive, should be translated *reform*, the other verb, *repent*.—See *Sermons*, by Edward Maltby, D.D., vol. i. p. 519.

Our word *repentance*, seems scarcely adequate to express the meaning of *μετάνοια*, which signifies a virtuous change of heart.

Whether there be any truth in the above criticism, or not, it is easy to account for the difference in the effect produced, by the sorrow of Judas, and that of St. Peter, if we refer to their different characters, and, consequently, to the difference of their principles and motions.

Judas was, as St. John tells us, a deceitful worker of iniquity all along; he is called a thief, a *κλέπτης*, which, according to Wahl, may mean *homo pessimus*. Astonished by the miracles and wondrous works of the Lord Jesus, and feeling assured, that no one could do as he did, unless God were with him, he apparently was determined to attach himself to one, who, he hoped, ere long, would establish the temporal kingdom of the Messiah. But the words of the Son of God, when, speaking as never man spake, he reasoned of righteousness, of honesty, and of a judgment to come, fell lifeless on the ear of this son of perdition. Temporal motives may, at first, have chiefly influenced all the Apostles, when they consented to leave all, and follow their Master; but, they were men of good moral conduct, whose intentions were upright, and whose professions were sincere; they, therefore, gradually improved. But, while the rest, by their intercourse with the Lord of Life, were becoming, more and more, prepared for the full blaze of evangelical truth, the mind of Iscariot, on the contrary, by neglect of the advantages vouchsafed him, was growing worse and worse. Basking in the very beams of the Sun of Righteousness, he wilfully shut his eyes; and groped, as the blind, in darkness. Such was the soul, ready swept and garnished, into which Satan found an easy entrance.

His motives, in betraying his Master, may have been mixed and many. As many critics have conjectured, his great object may have been, to compel our Lord to assert his kingdom: and, when the kingdom was established, he may have relied on the well-known clemency of Jesus, for obtaining forgiveness, and being again received into favour. Hence, we may account for the smallness of the sum, at which the Son of God was valued. For, although, with the avaricious apostate, the price of his perfidy would be *some* consideration, yet, if he expected immediately to obtain a high office in the Messiah's kingdom, it would only be of secondary importance. But, let the case be taken in any point of view, we shall find him actuated by feelings of the most sordid selfishness; that selfishness, which consists, not in a due regard for one's-self, but in a want of due regard for others. Of his Master, and his Master's wishes, he thought not: he laboured, for that, only, which, according to his calculation, might serve to advance his own private views.

When he found that his scheme had failed; when, in addition to the pangs of an upbraiding conscience, he perceived that all his hopes of aggrandisement were at an end, and that he himself was but an object of derision and contempt, — he heartily wished undone, the deed that he had done. But, having habituated himself to sin, he could not understand its enormity; and he groaned under a sense, not of guilt, but of misery. He grieved for a particular action; but he wished not to change those general principles, from which that action took its rise. He endeavoured, if possible, to retrieve the past; but, when he found that to be impossible, and when, by the reception which he experienced from the chief priests, he anticipated the treatment which he

would meet with, from that world which he loved, his sorrow hurried him into despair. He sorrowed, but it was mere sorrow of the world; and it worked, as worldly sorrow is wont to do, death.

In the affliction of St. Peter, on the other hand, we trace a regret, at having violated his word; and a still deeper horror, at having added to the sufferings, of the Master whom he revered and loved. He displayed an honourable, and amiable feeling, with reference to the blessed Jesus, as well as to himself. His sorrow, was of a godly sort; and godly sorrow, in his instance, (as it will, in every other,) led to repentance, not to be repented of.

NOTE (15), page 203.

Much has been written, and many have been the disputes, concerning the manner of the Apostate's death. The fact, most probably, was as follows: "St. Matthew says, *Judas went out, and hanged himself*. This, he thought, sufficient to say of the traitor; without adding the other circumstances of his death which followed. St. Peter mentions those circumstances, only, which followed after he had hanged himself: *that, falling with his face to the ground, he burst asunder in the midst, and all his bowels gushed out*. He hanged himself; and, whether the cord with which he did it slipped or broke, or that to which it was fastened gave way, or some person seeing him hanging, hastily cut him down, .. he fell with his face to the ground, and the violence of the fall burst his belly, so that his bowels gushed out; which, if he were a corpulent and heavy man, or was so swollen, as many of the ancients represent him to have been, might

easily happen." — Biscoe, *on the Acts of the Apostles*, chap. xx.

NOTE (16), page 204.

The prophet cited, is Jeremiah; but the prophecy, is found in Zechariah, xi. 13. Various are the conjectures of the learned, on the subject of this passage; and critics have assigned very probable reasons, for believing that that the 9th, 10th, and 11th chapters of the prophecy ascribed to Zechariah, were really written by Jeremiah. "It is, however, most likely," (to adopt the words of Mr. Horne,) "that the original reading of Matthew, xxvii. 9. was simply, *that which was spoken* BY THE PROPHET, διὰ τοῦ προφήτου: and this conjecture is confirmed, by the fact, that Saint Matthew often omits the name of the prophet in his quotations, Matt. i. 22.; ii. 5.; xiii. 35.; xxi. 4." — *Introduction*, vol. ii. p. 369.

St. Augustine's comment (*De Cons. Evang.*) upon this passage, though very fanciful, is certainly ingenious: "Supposing it possible, that St. Matthew could have made a mistake, yet, on publishing his Gospel, he would have been reminded of it, by his friends and readers. In letting, then, the passage remain without amendment, he shows, that he was guided by the Spirit, when he put one passage for another. What, then, was the intention of the Lord? Without doubt, to show the consent and agreement which exists between the prophets: so that, what was spoken by one, was virtually said by all; and what was spoken by all, was proper to any one of them individually."

NOTE (17), page 205.

For a description of the chief buildings of Jerusalem, in the time of our Saviour, see Horne: *Introduction*, iii. pp. 21, 22.

NOTE (18), page 206.

“To the Jews,” says St. Augustine, (*Tractat. cxiv. in Joan.*) “it was not lawful to put him to death, *on account of the feast*, lest they should be defiled.” Similar reasons are assigned by St. Chrysostom, (*Hom. 82. in Joan.*) and St. Cyril. (l. 12. *in Joan. cvi.*) The arguments of Biscoe, *on the Acts of the Apostles*, chap. vi., seem to me conclusive; proving, that, in our Saviour’s time, the Jews still retained the power of inflicting capital punishments. Perhaps, however, as Krebsius observes, (*Obs. p. 155.*) that power was confined, to the punishment of offences against their religion; while acts of treason, came immediately under the cognizance of the Roman governor.

NOTE (19), page 207.

“The Jews, out of envy and malice, delivered him up, accused and persecuted him, instigated and importuned against him; the Gentiles, out of ignorance, profaneness, and unjust partiality, condemned and executed him: whereby, the iniquity of all mankind did in some sort appear, and was aptly represented; and, conse-

quently, his immense goodness is demonstrated; who, for so impious, unjust, and flagitious a generation, for so malicious enemies, for so cruel persecutors of himself, did willingly suffer: them, who so combined in mischief against him, he then designed to conjoin, in reconciliation to God, and in mutual peace and charity toward one another; *reconciling both unto God, in one body, by the cross, having slain the enmity thereby.*" — Barrow, *Serm. xxvi. on the Creed.*

NOTE (20), page 209.

"Is not, then, the kingdom of Christ of this world? In truth it is. How, then, is it that he says it is *not* of this world? Not because he does not reign here, but because he has a kingdom, also, from above; and that kingdom is not a human one." — St. Chrysostom, *Hom. in Joan. lxxxiii.* Again, in *Hom. lxxx.* he says, "*My kingdom is not of this world*; that is, I am, indeed, a king; not such, indeed, as you suspect, but one far greater."

These words were not understood, in the days of St. Chrysostom, in the sense into which they are too often tortured, and that for no very holy purpose, in the present age. The observations of the pious author of *A Serious Call to a Devout and Holy Life*, are well worthy of attention. "It is so far from being true, that our Lord hath, in these words, declared what his kingdom is, that he has only, and that in one particular sense, declared what it is not. If he had said, that his kingdom was not a Jewish kingdom, would this be declaring the nature of his kingdom? If a person should say, that his belief was not the belief of the church of England,

would he, in these words, declare the nature of his belief? Would it not still be uncertain, whether he was an Arian, or a Socinian, or something different from both? Thus our Saviour saying, that, *his kingdom is not of this world*, no more declares the nature of his kingdom, than a person by saying, such a one was not his son, would in these words declare how many children he had.

“*My kingdom is not of this world*, are very indeterminate words, and capable of several meanings, if we consider them in themselves. But, as soon as we consider them as an answer to a particular question, they take one determinate sense. The question was, whether our Saviour was the (temporal) king of the Jews? *Jesus answered, My kingdom is not of this world*. Now, as these words may signify no more than the denial of what was asked; as there is nothing in them, that necessarily implies more, than that he was not a king, as the Jewish and other temporal kings are; as the question extends the answer no further than this meaning; so, if we enlarge it, or fix any other meaning to it, it is all human reasoning, without any warrant from the text.” — Mr. Law. *Third Letter to Bp. Hoadly*, p. 388.

NOTE (21), page 210,

“What is Truth? ’Twas Pilate’s question, put
To Truth itself, that deigned him no reply :
And wherefore ? will not God impart his light
To them that ask it ? Freely : tis his joy,
His glory, and his nature to impart :
But to the proud, uncandid, insincere,
Or negligent enquirer, not a spark.”

Cowper.

NOTE (22), page 217.

According to a tradition, preserved by Origen, (vol. iii. p. 119.) the wife of Pontius Pilate was converted by this vision. Dr. Lardner (*Credibility*, book i. chap. vii.) shows, that, although, under the Commonwealth, it was unusual for the Roman governors of provinces to take their wives with them, the custom had obtained under the empire.

NOTE (23), page 219.

See Dr. Hales; *Chronology*, vol. ii. p. 882; where the following interesting and important passage is translated, from 'The Embassy of Philo, the Jew, to Caligula': —

“ Pilate, not so much in honour of Tiberius, as to vex the people, dedicated some gilt shields to him, without any figures or other forbidden emblems, but only a dedicatory inscription, from himself to the emperor, and placed them in Herod's palace, within the Holy City. As soon as the people perceived it, and the matter was noised abroad, they sent a deputation, consisting of (Herod's) the king's four sons (Matt. xiv. 2.), of royal rank and consequence, attended by the other relations of the family, and their own chief magistrates; to intreat Pilate, that this innovation of the shields might be removed, and that he would not infringe their native customs, of the earliest date, which had been preserved inviolate both by kings and governors. But he sternly refused; for he was unbending, haughty, and implacable in his disposition. Then they exclaimed,

‘Do not raise a sedition; do not excite war; do not break the peace: the dishonour of our ancient laws cannot redound to the honour of the emperor; therefore, let not this be a pretext for your outrage to the nation; it surely was not the wish of Tiberius to violate any of our laws. If you say it was, produce either his decree or his letter, or any other document, that we may cease to importune you, and send an embassy to supplicate your master.’ This last circumstance disconcerted him very much, fearing, that if they should actually send an embassy, they would charge him with the other misdemeanours of his administration; his briberies, his injuries, his extortions, his insults, his outrages, his indiscriminate and successive massacres, and his unbounded and most grievous cruelty in detail: and this wrathful and vindictive man was reduced to the utmost perplexity; on the one hand, not daring to remove the shields after they had once been dedicated, and unwilling to gratify his subjects in any shape; but on the other, well knowing the steady severity of Tiberius on such occasions. The chief magistrates, seeing this, and perceiving his concern for what he had done, though he wished to hide it, wrote the most supplicatory letter to Tiberius; who, when he was informed of Pilate’s speeches and threats, though not prone to error, was greatly incensed, and immediately wrote, without further delay, most sharply reproaching and reprimanding him, for his audacious innovation, and ordering him to take down the shields directly: accordingly, they were removed from the metropolis to Cesarea, and there dedicated to the emperor.”

We learn from Eusebius, ii. vii., that Pontius Pilate, ended his days, like Judas, by suicide.

NOTE (24), page 221.

"This is always objected, as the most capital sin of the nation; and, upon reflection, we shall find really some correspondence between their crime and their punishment. They put Jesus to death, when the nation was assembled to celebrate the Passover: and, when the nation was assembled, to celebrate the Passover, also, Titus shut them up, within the walls of Jerusalem. The rejection of the true Messiah was their crime: and the following of false Messiahs, to their destruction, was their punishment. They sold and bought Jesus as a slave: and they themselves were afterwards sold and bought as slaves, at the lowest prices. They preferred a murderer and a robber to Jesus, whom they crucified between two thieves: and they themselves were infested with bands of thieves and robbers. They put Jesus to death, lest the Romans should come, and take away their place and nation: and the Romans did come, and take away their place and nation. They crucified Jesus, before the walls of Jerusalem: and before the walls of Jerusalem, they themselves were crucified in such numbers, that it is said, room was wanting for the crosses, and crosses for the bodies. I should think it hardly possible, for any man to lay these things together, and not conclude, the Jews' own imprecation to be remarkably fulfilled upon them: *His blood be on us, and on our children.*" — Bp. Newton. Dissert. xxi. on the Prophecies.

The correspondence between the guilt and the punishment of the Jews is noted, also, by S. Isidore, *lib. iii. epist. 128*. It is to be observed, that the facts have been recorded and detailed, not by a heathen, but by the

Jew, Josephus. I regret, that want of space prevents my being able to transcribe the powerful exhortation, with which Bishop Newton concludes the treatise, from whence the preceding extract has been taken.

NOTE (25), page 221.

Grotius (*in loc.*) shows, that it was the opinion, not only of the Jews, but of almost all other nations, that children, and children's children, would be affected by the crimes of their ancestors. Among other places, he refers to 2 Sam. xxi.; but this, he remarks, will appear to us less unjust, when we add, that these descendants might escape the penalty, by a serious and solemn protestation against the wickedness of their forefathers.

"The Jews," says Erasmus, "wished destruction to them, and their successors. But Christ, more gentle towards them, than they were to themselves, hath repelled none from pardon and forgiveness, so that they do repent. For many, afterwards did worship the cross of Christ, which then cried in the multitude, 'By with him, by with him, crucify him.'" — *Paraphrase.*

NOTE (26), page 223.

The following passage, from St. Augustine, reminds us of the style of our own admirable Bishop Taylor:—

"What is said of their spitting in his face, signifies those, who do despite unto the presence of his grace. They who prefer their own honour to his, are the persons who wound him with their blows; and those smite

him on the cheek, who, with an evil heart of unbelief, affirm that he has not come; thus spurning, as it were, and rejecting, his presence." — St. Augustin, *Quæst. Evang.*, lib. i. *Quæst.* 44.

The meek and pious Bishop Ken, one of those holy confessors of modern times, who, for conscience sake, renounced all that this world holds dear, adopts a similar strain, in his *Ode on Good Friday*: —

" When Jesus' suff'rings I review,
And know myself to be the Jew,
Whose sins created all the woe
God flesh assumed to undergo;
I dread my guilt, and in my eyes,
Of tears I feel two fountains rise."

NOTE (27), page 225.

" *I have power to let thee go, and I have power to crucify thee.* He thus condemns himself: for if the power rests entirely with thee, why dost thou not let him go, since thou hast found no fault in him?" — St. Chrysostom. *Hom. in Joan.* lxxxiv.

NOTE (28), page 227.

Bishop Warburton considers *the sceptre of Judah*, in the celebrated prophecy of Israel, to refer to that theocratic government, which God, by the vicegerency of judges, kings, and rulers, had exercised over the Jewish nation: — "This theocracy," he says, "which was instituted by the ministry of Moses, continued over that

people till the coming of Shiloh, or Christ; *that Prophet like unto Moses*, whom God had promised to raise up. And to support what hath been urged from reason to illustrate this important truth, we have here a prophetic declaration enouncing the same thing, — *the sceptre shall not depart from Judah, till Shiloh come*: Shiloh is Christ. Now, Christ is not the successor of those vicegerents of the Jewish state, but of God himself, the King of the Jews. The sceptre, therefore, which descends to him, through the hands of those vicegerents, is not merely a *civil*, but a *theocratic* sceptre. This, at the same time, explains the evangelical doctrine of Christ's kingdom, arising out of the theocracy, or kingdom, of God. Hence the distinction, in that famous declaration of Christ, so much abused to factious and party purposes, that *his kingdom was not of this world*. The theocracy which was administered over the Jews, was a kingdom of this world; but, when transferred to Shiloh, and extended over all mankind, and administered in a spiritual manner, it became a kingdom not of this world. And the making *the sceptre of Judah* neither tribal nor MERELY *civil*, but properly theocratic, clears the prophecy from those insuperable difficulties, which render all the other interpretations hurtful or dishonourable to the prophetic system in general." — *Divine Legation*, book v. sect. 3.

LECTURE VI.

JOHN, I. 9.

Behold the Lamb of God which taketh away the sin of the World.

BEHOLD the day is come, for the solemn, devout, and grateful commemoration of which, I have been endeavouring, my brethren, to prepare your minds, and my own.

With what various emotions, with what mingled feelings, with what conflicting sentiments, does the true Christian contemplate the great, the awful, the tremendous fact of his religion! On the one hand, our tenderest sympathies are excited, for sufferings without a parallel; on the other, our most lively gratitude is awakened, for mercies ineffable, inconceivable, and undeserved. We laud, and magnify, and praise for evermore, the glorious name of the Lord God of Hosts, when we reflect, that the serpent's head has been crushed: we afflict our souls, and bow down our hearts, when we reflect how severely the heel of

the woman's seed was bruised. We tremble, when we think of the everlasting dangers to which we were exposed: but we glory, with exceeding great joy, in the strength of that salvation, by which we have been rescued.

This is, indeed, both a time to weep, and a time to rejoice: a time to break down, and a time to build up. It is a day of lamentation, and mourning, and woe; and yet a day of deliverance: it is a day, stained by darkness and the shadow of death; yet a day, when the darkness becomes as the noon-tide, and death is deprived of its sting.* It is a day of vengeance, and a day of redemption: of vengeance, against sin; of redemption, to the humble and contrite sinner.

We are now, my fellow Christians, to behold our Saviour, *taken from prison, and from judgment; and stricken for the transgression of his people.*† Behold him, like Isaac, when he bare the wood for his sacrifice, bending beneath the weight of his cross: behold him, forced along *the dolorous way*, amidst the insults of the populace, the sarcastic invectives of the Pharisees, and the ribaldry of the soldiers: behold him, toiling up the height of Calvary (1); behold him, weak, exhausted, and sinking beneath the burden,

* Isaiah, lviii. 10.

† Isaiah, liii. 8.

till Simon of Cyrene is compelled to ease him of a portion of the load. (2)

But, though fasting, wearied, and fainting, his spirit was unsubdued, his intrepidity unshaken. *There followed him*, says St. Luke, *a great company of people*: his disciples, among whom, doubtless, were the Apostles; *and women, which, also, bewailed and lamented him.** His disciples, especially his female disciples, could no longer restrain the overflowing of their feelings; regardless of all insults and dangers, they openly sympathized with Him, whose sympathy had never been withheld from the afflicted. Hitherto, they may have been restrained by the hope, that some supernatural rescue was intended; that hope, perhaps, was not quite extinguished to the very last; but, as it grew fainter and fainter, their grief would become less controllable: for, of one thing they were certain, that, whether Jesus were, or were not, the very Messiah whom their countrymen were expecting, he was, at least, *a Prophet, mighty in word and in deed*, whom they valued as the best of masters, and loved as the kindest of friends. (3) Jesus still addressed them, *as one having authority*; and did so, with an energy the more impressive, from the forlornness and de-

* Luke, xxiii. 26. 31.

pression of his present condition. *Daughters of Jerusalem*, he said, *weep not for me, but weep for yourselves and your children ; for, behold, the days are coming, in the which they shall say, Blessed are the barren and the wombs which never bare, and the paps that never gave suck. Then shall they begin to say to the mountains, Fall on us ; and to the hills, Cover us ; for if they (the Romans) do these things in a green tree, (to one whom they acknowledge to be innocent) what will they do in the dry ? (to those, who, like a dead tree, are fit only to be cast into the fire ?)*

These words, implying his authority as a Prophet, while they reprehended the blindness of their understandings, appear to have made a due impression upon their minds ; since some of them, we know, and many of them, we may suppose, remained near him to the last, and stood at the foot of the very cross itself, *to see the end*. For us, these words are recorded, that, amidst the sorrows of the Son of man, we may never forget the prophetic powers of the Son of God : for they refer to an event, which the Jews, at that time, thought to be impossible ; but, which took place, ere that generation had passed away,—the destruction of their city and the dispersion of their race.

When they were come to the place of execution, the blinded persecutors, whose tender

mercies were cruel, and who had been heaping their insults on his precious head*, — instead of the medicated cup, which was usually given to the condemned, to support them in their agony, and to mitigate their sufferings, offered him vinegar mingled with gall; and when he tasted thereof, he would not drink. Nor, when others, less cruel, presented him with the accustomed potion of wine mingled with myrrh, did he receive it. (4) He sought not to alleviate his pangs, by its stupifying effects; for, he was prepared to endure the penalty, which he thought fit to pay for a guilty world, in its full, awful, and unmitigated rigour.

We might almost describe what remains to be told, by adopting the language of the twenty-second Psalm (5), and of the fifty-third chapter of Isaiah (6): passages, which the Jews themselves interpreted, as referring to the Messiah; but which, by a fatal and judicial blindness, they could not, or would not, apply to the case of the suffering Jesus. We have seen how, *like the strong bulls of Bashan, they beset him*; and how *they gaped upon him with their mouths, as it had been a ravening and a roaring lion*.† And now

* Matt. xxvii. 33, 34. Mark, xv. 23.

† Psalm xxii. 12, 13.

dogs compassed him, the assembly of the wicked enclosed him, they pierced his hands and feet. The cross was stretched upon the ground; the precious Victim was distended thereon. The Roman soldiers, two on each side, (*dogs*, as the Gentiles were styled by the Jews,) drove four large nails through his hands and feet, and riveted them in the wood. Then was the cross elevated. It is scarcely possible to repress our indignant feelings, as we see the tormentors, reckless of the sufferer's pangs, regardless of the convulsive shock it would occasion to his whole frame, carelessly drop the now-erected cross, into the cavity dug for its reception. And whose is the heart that does not burn within him, when he hears his Saviour meekly, mercifully exclaim, *Father, forgive them, for they know not what they do?* (7) No indignation fired his breast, no angry passion disturbed his serenity, no bodily tortures, no mental anguish, could induce him to forget his Father's work, or the welfare of others. While he was *pouring out his soul unto death, and making it an offering for sin*, he overlooked not another part of his priestly office, and, even now, *interceded for the transgressors.** Instead of aggravating their crime, he sought to palliate

* Isaiah, liii. 10. 12.

their conduct, by advancing the only plea that could be urged, in extenuation of their offence. The Roman soldiers, in obeying their governor, and many of the assembled people, in witnessing an execution sanctioned by their priests and elders, knew not that they were crucifying the incarnate Son of God. The Son of God, therefore, prayed, that this sin might not be so laid to their charge, as to preclude the possibility of their repentance, conversion, and amendment. He prayed for those who sinned through ignorance, and not from malice; and, that his prayer for such was heard, is sufficiently proved, by the large accession to the church on the Day of Pentecost.

But the malice of his enemies nothing could appease. While the people stood beholding, the chief priests, and scribes, and elders, took steps to prevent their pity from being excited, or their sympathies awakened (8); they mocked him, and said, *He saved others, himself he cannot save; if he be the King of Israel, let him now come down from the cross, and we will believe him.* He trusted in God; let Him deliver him now if he will have him, for he said, I am the Son of God.†* So reasonable was the proof which they de-

* Matt. xxvii. 41, 42.

† Mark, xv. 31, 32.

manded, according to the notions of their hearers, and so specious the inference which they drew, from his apparent inability to save himself, that the populace and soldiers, nay, the very thieves who were crucified with him, (*for he was numbered with the transgressors**,) were seduced by their example, and *cast the same in his teeth.*† (9)

Now, here you will observe, my brethren, that the grand objection urged against the claims of our Lord (an objection considered to be irresistible, irrefragable, and triumphant,) was, that he was enduring tortures, and submitting to ignominy, inconsistent with the dignity of the Son of God, and King of Israel. They had learnt from Scripture, that the Messiah was to be both the Son of the Blessed, and, like David, a Vicegerent of Jehovah. From these premises, they proudly deduced, what they regarded as the inevitable conclusion; and they dogmatized, without hesitation, on what it was, or was not, becoming in such a Being to do. Let those of our contemporaries reflect on this, who, admitting the existence of the Deity, and having formed their hypothesis, with respect to his nature, attributes, and perfections, either partially receive, or entirely reject, revelation, when it cannot be bent

* Isaiah, liii. 12.

† Matt. xxvii. 44. Luke, xxiii. 39.

to their preconceived notions, or made subservient to their interests, their wishes, and their expectations. Let them compare the New Testament, with the Old; the facts recorded in the former, with the predictions delivered in the latter, and they will soon learn, that *the foolishness of God is wiser than men, and the weakness of God is stronger than man.** Indeed, in the instance before us, the understandings of the people were as besotted, as their hearts were callous; for the very deed they were now doing, had been foretold, not obscurely but literally, by the Royal Prophet: — *All they that see me laugh me to scorn: they shoot out the lip, and shake the head, saying, He trusted on the Lord that he would deliver him, let him deliver him if he delight in him.* Nay, the same Psalmist, in the same Psalm, minutely predicted the conduct of the Gentile soldiers; declaring, not only, that they would part among them the garments of the Messiah, but also, that they would cast lots for his vesture.† And, lo! these things the soldiers did. When they had crucified Jesus, *they took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, and*

* 1 Cor. i. 25.

† Psalm xxii. 7, 8.

‡ Psalm xxii. 18.

woven from the top throughout. They said, therefore, among themselves, Let us not rend it, but cast lots for it, whose it shall be. (10)*

Let us, my brethren, pause a moment while, turning from this awful and appalling scene, we reflect on the object of the Son of God, in thus permitting himself to become a man of sorrows, without form or comeliness, despised and rejected of men. Remember that for us *he laid down his life†; for our sins he died.‡ He came to put away sin by the sacrifice of himself§; to wash us from our sins by his own blood||; to be a propitiation for the sins of the whole world¶; to give his life a ransom for many**; to redeem us with his precious blood††; not to multiply quotations, and multiplied they might be from every Epistle and Gospel, he has done, what the evangelical prophet foretold he would do, He hath borne our griefs and infirmities, and carried our sorrows; he was wounded for our transgressions; he was bruised for our iniquities; the chastisement by which our peace is effected, was laid upon him; and with his stripes we are healed. All we, like sheep, have gone astray, we have turned every*

* John, xix. 23, 24.

† 1 Cor. xv. 3.

|| Rev. i. 5.

** Matt. xx. 28.

† 1 John, iii. 16.

§ Heb. ix. 26.

¶ 1 John, ii. 2.

†† 1 Peter, i. 19.

*one to his own way ; and the Lord hath laid upon him the iniquity of us all.** Thus, though it surpasses man's understanding to conceive how that justice can be infinite, which is tempered by mercy, or that mercy infinite, which is controlled by justice, yet, what is impossible with man is shown to be possible with God ; justice and mercy have kissed each other, and he can be just, and yet the justifier of us sinners. The countless intelligences, who people infinite space, and have, for ages, desired to look into this mystery, may learn from this, that, in the nature of things, it is impossible for sin to pass unpunished ; while they magnify the transcendent mercy of the Father, Son, and Holy Ghost, which devised, which achieved, and which is even now administering, the means by which a fallen and apostate race might escape from the wrath to come. The work is the work of the undivided Trinity : for, while the Father appointed and accepted the sacrifice ; the Son, having full power over the body which he assumed, became the High Priest to offer it ; and the Holy Ghost, by dwelling without measure in the human nature which suffered and was sacrificed, rendered it free from spot or blemish, *a savour of life unto life.*

But all this might have been accomplished,

* Isaiah, liii. 4, 5, 6.

without having been revealed to man. For what purpose, then, has it been not only accomplished, but also revealed? For what but for this: to show to men, as well as to angels, principalities, and powers, *the exceeding sinfulness of sin**, which required so awefully stupendous a sacrifice, oblation, and satisfaction. Now, this is a fact, which can be only spiritually discerned; for, among the arts of Satan, none are more successful, than those which he uses, to render us deaf to so unwelcome a truth; to blind us to our own imperfections, and to exalt our confidence in our own righteousness. The secular man sees it not, feels it not, believes it not. Tell him that he is a sinner, and he acknowledges it. But what then? He finds excuses for his conduct, by appealing to the strength of temptation, to the circumstances under which he is placed, or to his natural character, propensities, and temperament. And these excuses he imagines that his God will admit, because he builds on the sandy foundations of human sophistry, and not on the firm rock of God's Word. Although *the Lord, the Lord God, be merciful and gracious, long suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression,*

* Rom. vii. 13.

and sin,—yet he expressly declares, that he *will, by no means, clear the guilty, but visit the iniquity of the fathers upon the children, and upon the children's children, unto the third and fourth generation.** His mercy is infinitely great, but it is far different in its nature, from what the reasoner of this world conjectures, or the self-satisfied expects.

Look to the *natural* effect of sin, and what do we find, but that its *natural* effect is, to plunge us into misery, and involve us in ruin? Take lust or intemperance, or any of the greater vices, and their *natural* consequence is, disease, premature old age, and untimely death. This may not, indeed, be the invariable consequence, so far as human vision can discern; but it is the consequence which we invariably anticipate and predict. Now, what we perceive to be the case, with respect to the more heinous sins, God declares to be true with respect to sin of every kind. So that, there is as close a connection, between sin of any kind, (that is, every breach of the Creator's laws,) and everlasting misery, as between cause and effect. Why it is so, is impossible for us to ascertain, while we know only in part, and see only as through a glass darkly; but that it really is so, is what nature

* Exodus, xxxiv. 6, 7.

hints, and revelation unequivocally declares. To impress this solemn, important, and overwhelming truth upon our minds; to awaken us to a detestation, as well as a dread of sin; to animate our endeavours to overcome the whole body of sin, by the proffered graces of the Eternal Spirit, . . . these are among the most prominent reasons, not, indeed, why God designed the redemption of our race, but why the record has been preserved to us, that such a mode of redemption was required, and has been effected.

I stated, just now, that by both the malefactors, between whom he was crucified, the Lord Jesus was reproached and reviled. But, in favour of one of them, an honourable exception is made by St. Luke. *One of the malefactors which were hanged*, observes the Evangelist, *railed on him, saying, If thou be the Christ, save thyself and us. But the other answering, rebuked him, saying, Dost thou not fear God, seeing thou art in the same condemnation? And we, indeed, justly; for we receive the due reward of our deeds; but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me, when thou comest into thy kingdom. And Jesus said unto him, Verily, I say unto thee, to-day shalt thou be with me in Paradise.**

* Luke, xxiii. 39—43.

Now, it may be, that when first the cross was elevated, by which (so thought the spectators) it was fully proved, that he who called himself the Christ, was not only condemned by man but forsaken by God, — it may be, that, at that dread moment, both the malefactors joined in the reproaches, that were cast in the teeth of the blessed Son of Mary. But, at a later period, when one of them began to renew his revilings, the other evinced the conversion of his heart, by rebuking his associate in crime; and proved the sincerity of his faith, by offering, to the very Being whom he had blasphemed, such a petition, as implied the acknowledgment of his being the expected Messiah. Doubtless, he became convinced, that the Lord Jesus was holy, harmless, and undefiled, by the heroic manner in which he bore the cross, and the heavenly temper with which, despising the shame, he interceded for his persecutors. And, when, in addition to this, he witnessed the wondrous signs by which all nature sympathized with its humiliated Creator, he yielded to the full persuasion, that this was the Christ, the Son of the living God, who was to swallow up death in victory, and to ransom his people from the power of the grave.*

* Isaiah, xxv. 8. Hosea, xiii. 14.

Fearful, lest our blessed Lord's acceptance of the late conversion and repentance of this malefactor, should encourage the presumptuous *boast of to-morrow*, and give countenance to those, who would defer their repentance till the years draw nigh, *in the which they shall say, I have no pleasure in them*,—some commentators have so extenuated the import of this passage, as entirely to explain away its meaning. But, my brethren, we must take the facts of Scripture as we find them. If we may not build thereon doctrines which contradict what is elsewhere unequivocally revealed,—yet ours is not the faith that will remove mountains, if we shrink from any principles, which they fairly involve, or renounce any conclusions, which may be legitimately deduced from them.

Now, with respect to the fact before us, it surely can have been recorded, only to convey to us the comfortable assurance, that repentance can, in this world, never come too late. It is this conviction, that gives energy to the pastor's exhortation, when, standing by the bed of sickness; it is this, which banishes despair from the heart of the contrite. To the last moment that reason, energy, and resolution hold their place within this mortal frame, there still is hope. The everlasting arms are ever open to receive

the poor afflicted penitent, whose *heart is turned within him, and whose repentings are kindled together*. If it be true that there is only one instance on record, of the efficacy of a late repentance, let us never forget that there is one, to silence the harshness of the uncharitable, and to save the wretched from despair.

It is not, indeed, by attempting to limit the boundless mercies of our Divine Redeemer, but it is rather by defining the nature of repentance itself, that we shall, most effectually, deter the presumptuous from false security, and arouse the thoughtless, to discretion, vigilance, and caution.

Now, repentance consists, not in a fleeting resolution, or a vapoury sigh; not in a temporary feeling of remorse, or a partial desire of improvement; but, in such an entire change of character, of principle, and of heart, as must necessarily lead to newness of life, and to a settled, though gradual amendment of conduct.

When the body is weakened by sickness, when the heart is softened by sorrow, when the mind is depressed by care, when we are terrified by fears for the future, and saddened by remorse for the past, when the appetites cease to solicit, when the passions cease to inflame, when temptation ceases to allure, the task may be easy, and the duty light, to confess our sins, and even to

persuade ourselves, that our resolutions of amendment are sincere. But why is it, that, at *any* time, we yield our members, servants to uncleanness, and to iniquity, unto iniquity? Is it because we are enamoured of sin in the abstract? No. It is because either lust, or passion, or pride, goads us on, to the commission of an offence, or because indolence inclines us to float down the easy stream, with the multitude who hasten to do evil. It is, therefore, utterly impossible, when all the incitements to evil are removed, and all the obstacles to improvement forgotten or concealed, to be certain, that our renunciation of sin is real, or that our virtuous resolutions are sincere. There is one method, and *only* one, by which we can give proof to others, or ascertain for ourselves, that our repentance is unto life; and that is, by a patient continuance in well doing. Consequently, if the life of a sorrower be taken, before he has had time to bring forth the fruits of repentance, with respect to his eternal state, all must be darkness, doubt, and fear. That such a repentance *may* have been effected in him, as would have induced him to pass the remainder of his days in all virtue and godliness of living, had his life been prolonged, Christian charity may always hope, believe, and pray. Nor will it be doubted, that, under

such circumstances, although the changed principle may not have been proved by any overt act, the will to serve God will be taken for the deed, and faith be counted for righteousness. Had St. Peter dropped down dead, while weeping in the porch, his genuine repentance would have been known in heaven, though not proved by deeds upon earth, and his pardon would have been sealed, before he went hence. But *thus* to discern the thoughts and intents of the heart, belongs to Omniscience alone. Such knowledge is too wonderful for us; we cannot attain unto it. All, therefore, that the minister of the Gospel can say to the repentant sinner is this: *if* your repentance be genuine, then it will be accepted for the merits, and through the mercy, of your crucified Saviour; but, *whether* your sorrow be of that godly sort, which worketh repentance not to be repented of, I dare not to affirm, nor can you yourself decide. It is to be proved by facts. *The looking forward to judgment*, under such circumstances as these, will be fearful indeed. This view of the subject, therefore, can afford but slight encouragement to those, who have resolved, to defer the season of repentance, and to postpone to a period, whether definite or indefinite, the relinquishment of their sins. But we may proceed yet further. The conduct of such per-

sons only proves, that they are the easy victims of self-deception. Their expectations are delusive, if not insincere. Until *when* is it, that they would delay the correction of those habits, the culpability of which they virtually admit? Until *necessity* compels them to the course which their spirit approves, but their flesh condemns; that is to say, until the wished-for object can be accomplished, without self-denial, exertion, or virtue. Or, let the anticipated leisure, the long-expected hour for repentance and amendment arrive; alas! where will be the disposition, to commence the salutary work; where the resolution to resist the incursions of evil, by long indulgence become almost omnipotent? Listen to the wise man: *He that being often reprov'd, hardeneth his neck, shall suddenly be destroyed, and that without remedy.**

Indeed, my brethren, if the fate of the *penitent* malefactor breathes hope into the souls of those, whose repentance is, like his, sincere; the conduct of the *hardened* malefactor, speaks, in a voice of thunder, to such as are going on still in their wickedness. If the former have nothing to fear, the latter have little to hope. The conduct of the remorseless malefactor, who, to the very

* Proverbs, xxxix. 1.

last, *clothed himself with cursing as with a garment*, too awfully and too sadly shows, that the turning from evil to good, if long delayed, may be at length, like the changing of an Ethiop's skin, or a leopard's spots. Well says the adage of the worldly wise, that custom is second nature. A frequent indulgence in sin, renders the heart callous to its repetition; while the renunciation of what is endeared to us by long habit, is, oftentimes, like the cutting off of a right hand, or the plucking out of a right eye. The influence of custom becomes, at last, mechanical. As the muscles will sometimes continue to play, when the spirit has fled, so will the passions, long unrestrained, prove themselves strong, in the very article of death; and evince their vigour, when no object for their exertion may remain. While the moral sense, unheeded and neglected, will, like a jaundiced eye, become utterly unable to discern between good and evil, much less to hate the one, and to love the other.

It is on these principles, only, that we can account for the very different conduct, of the two men before us. At their last hour, the same advantages were conferred on both. The same proof of the heavenly disposition and stupendous power of Christ, though crucified, was accorded to the one, as was vouchsafed to the other. The

sun of mercy shone upon the evil and upon the good; but the one was, probably, a hardened offender, habituated to sin, and unable to appreciate the meekness, which manifested the Lord Jesus to be perfect, as his Father in heaven is perfect; while the other, who, perhaps, had been precipitated into a transgression of the laws of his country, by the sudden force of temptation, by the influence of bad example, or by some mistaken principle, had neither benumbed the sensibilities of his nature, nor silenced the voice of conscience: the one, may have been the seducer; the other the seduced. At all events, *he that hath ears to hear, let him hear*: let him mark, with seriousness and sadness, how *the evil man waxed worse and worse*, how he was *given up unto his vile affections*. The same unrestrained vehemence of passion, which had led to the forfeiture of his life, asserted its accustomed virulence on the cross; the same tongue, which, through life, had muttered perverseness, and had been bent, like a bow, for blasphemy and lies, still devised mischief, like a razor, and cut like a sword, until, parched by death, it cleaved to the roof of his mouth. Yes, my brethren, it is to the impenitent, rather than to the penitent, that we must look; *we*, to whom the doctrine of repentance has been preached, the Gospel of truth de-

clared, and the way of life made known. For the question, observe, with which we are concerned is, *not*, whether a late repentance will be accepted? but, whether, if we go on hardening our hearts, until they become like the nether millstone, the time will ever come, when we shall be able to repent at all?

But to proceed. Notwithstanding a remonstrance from the chief priests, Pontius Pilate, not unwilling, perhaps, to mortify their pride, and to expose their malice, persisted in his order, that, in the superscription above the cross, on which it was usual to specify the crime of the person crucified, the blessed Jesus should be designated **THE KING OF THE JEWS.*** (11) Directed by providential circumstances, operating upon his own evil passions, he proclaimed the Lord Jesus to be, what he really was; and still acquitted him of all crime, except that of calling himself the Messiah.

The women and disciples who had met our blessed Lord, as he was led out of the city, took courage by degrees, and drew nearer and nearer to the cross†; at the foot of which, surrounded by her female relations and friends, the Virgin Mother of Jesus was standing, a sword now

* John, xix. 21.

† John, xix. 25. 27.

passing through her very soul. There, too, was the faithful son of Zebedee. He was still the affectionate, watchful, and devoted friend. From the dreadful eminence on which he was stretched, Jesus beheld them. The pangs of his body could not obliterate the sympathies of his heart, the tenderness of his feelings, or the sensibilities of his nature. As the son of Mary, and as the friend of John, he affords us a touching example of filial affection, and devoted friendship; and shows, that a due regard for the temporal comforts of those, whom, having loved upon earth, we are about to leave for a time, is no profanation of the bed of death. He saith unto his mother, *Woman, behold thy Son*. Then saith he to the disciple, *Behold thy mother*. How tenderly do these simple words speak to the heart! how sublime their effect! And who does not thank the disciple whom Jesus loved, for adding, *And, from that hour, that disciple took her unto his own house*.

When the sixth hour, or noon, was come, and the Lamb of God had been hanging three hours on the cross, there was darkness over all the earth, until the ninth hour.* (12) And, at the

* Mark, xv. 33. Luke, xxiii. 34.

ninth hour, Jesus cried with a loud voice, *My God, my God, why hast thou forsaken me?* *

By this loud and bitter cry, he may have intended, in the first place, to convince us that his sufferings were real, and not, as certain heretics in after-times imagined, only in appearance. (13) The words imply, not that he was actually forsaken by God, but that he did himself experience pangs, like those which the guilty feel, when, in their last hour, they are deprived of all spiritual support and ghostly comfort. And, in the next place, he may have wished to solace his disciples, and to confirm their faith, by referring them to that twenty-second Psalm, in which, was almost literally foretold what was now taking place. (14) That the words were not *only* an ejaculation, expressive of the exquisiteness of his tortures, and the truth of his sufferings, but that they *also* contained a reference to prophecy, appears, from his having quoted them, at first, almost in the very words of the Hebrew. But, when some of the by-standers, to whom that language was not familiar, imagined that he was calling for Elias, (that Elias, whose office they believed it was, to comfort the distressed, and to succour the dying,) he repeated them distinctly in the

* Matt. xxvii. 46. Mark, xv. 34.

Syro-Chaldaic, or the dialect which was usually spoken in Judea. But still, *the heart of this people was fat, they could not see with their eyes, nor hear with their ears, nor understand with their hearts.** Yet, once more, therefore, though his mouth was now parched with death, and his articulation difficult, he attempted to awaken in them a spiritual discernment, of the prophetic character of his ignominious death and cruel sufferings. In the same Psalm, there is another passage predictive of the violent death of the Messiah; a death which ever causes the *tongue to cleave to the jaws, and the strength to dry up like a potsherd.†* He exclaimed, therefore, *I thirst.‡* Thus, to the last moment, was he about his Father's business, and labouring for the salvation of souls.

Taking his words literally, they again fulfilled a prophecy, for *they gave him gall for his meat, and, in his thirst, they gave him vinegar to drink.§* (15) Some of them, having placed upon a reed, a sponge dipped in vinegar, put it to his mouth||; while others, obdurate in spite of all they had witnessed, said, *Let be; let us see whether Elias will come to take him down.¶*

* Isaiah, vi. 10.

† Psalm xxii. 15.

‡ John, xix. 28.

§ Psalm lxix. 21.

|| Matt. xxvii. 48, 49.

¶ Mark, xv. 36.

When Jesus had received the vinegar, (too weak, perhaps, to repel the sponge when pressed against his lips,) he gave up the hopes of making any further impression on their minds, and said, *It is finished.**

Yes, the prophecies are fulfilled; the sacrifice is offered; the work of redemption is achieved: *it is finished*; the atonement has been made, eternal justice is satisfied, God is reconciled to man. *It is finished*: the kingdom of Satan is subdued; the dominion of grace is established; the conqueror is conquered; the strong one is bound; death is deprived of his sting, the grave of its victory; life and immortality are brought to light.

But the words of Scripture are still upon his lips†; words, which remind us of his own declaration: *No man taketh my life from me. I have power, to lay it down; and I have power, to take it again.*‡ (16) For, he cried again with a loud voice, and said, *Father, into thy hands I commend my spirit*§: and having thus said, he bowed his head, he dismissed his spirit: he gave up the ghost: he expired!|| (17)

And is this the passing of a merely human

* John, xix. 30.

† Psalm xxxi. 5.

‡ John, x. 18.

§ Luke, xxiii. 46.

|| John, xix. 30.

spirit? Is this the dissolution of a mere child of clay? Is this such a deed, as is done every day, and hour, and minute? Is this a mere son of Adam, who has gone to his rest? If it be so, wherefore these wonders in the heaven above, and these signs in the earth beneath? Wherefore, is the veil of God's own Temple riven in twain? (18) Wherefore, hath the sun withdrawn his shining? Wherefore, doth the earth quake? (19) Wherefore, are the rocks rent? Wherefore, are the graves opened? Wherefore, are the sympathies of all nature thus awakened and aroused?—A voice is heard from the foot of the cross, and it exclaims, *Truly this was the Son of God.**

What thoughts, my brethren, what feelings, what emotions does the event, which we thus solemnize, kindle, and inflame, in the Christian breast! Whether we reflect on the moral, or religious influence of the event recorded; whether we consider it, in its effects upon our well-being in this life, or upon our everlasting happiness in the world to come, .. where, where can we find so comprehensive, so vast, so grand, so complex, and yet so simple an idea of the power, the majesty, and the mercy of God! An event, on

* Matt. xxvii. 34.

which the happiness of man, of every man that ever existed in any past, or shall exist in any future age, revolves ; by which, millions of millions of souls, are rescued from the malediction which lay upon them, and have obtained, not only redemption from the malediction, but a free grant from an almighty, and all-merciful God, of an eternity of bliss ; an event, from which we derive all of hope, that can render life, in its darker passages, endurable ; all the light which illumines the mind, through the vale of tears ; which gives to virtue the stamp of faith, and to faith, the antepast of heaven !

And now, my brethren, suppose, that we had lived at the period, which we have been considering ; suppose that we had been witnesses of the sufferings of our Saviour, had seen him torn from his friends, forsaken by all whom he had benefited, delivered into the hands of his enemies, vilified and traduced by suborned evidence, and convicted, though immaculate ; suppose we had seen his head crowned with thorns, his eyes suffused with tears, his face defiled with spitting, his back furrowed with the scourge, his hands and his feet pierced, his body broken and his blood shed ; suppose we had seen him, thus dragged to an ignominious death, and tortured on the cross ! If, amidst all this, we had heard

him pray, for those who persecuted him; and intercede with his Almighty Father, for those who were augmenting the torments, which a perverted and venal law had decreed upon him, . . . if, I say, we had beheld these things, and had known the purpose and extent of the great sacrifice, in addition to the actual view then, which our common feelings must necessarily have taken of it, what would have been our sensations, our wonder, love, and admiration, of the author and finisher of our faith, the exemplar and martyr of our religion! And is the lapse of a few years to annihilate all feeling? Are we less to appreciate, the eternal obligations which we owe to our Saviour, because eighteen centuries have closed upon the eventful scene? No, my brethren: the object of the church, in consecrating this season, and especially this day, to the more immediate consideration of these awful facts, is, to preclude the probability of such being the case. The very object of the church, is, to excite, to animate, to spiritualize, our affections, our feelings, our gratitude, our zeal, and our love; and to suggest to our overflowing hearts, the inquiry, *What shall we render unto the Lord, for all the benefits that he hath done unto us?* Our Saviour looks down from the cross, and gives the answer: *If ye love me, keep my commandments!* (20)

NOTES TO LECTURE VI.

NOTE (1), page 253.

ST. CHRYSOSTOM (*Hom. in Joan.* lxxxv.) alludes to a tradition, which very generally prevailed, that our great progenitor, Adam, was buried at Calvary. St. Jerome remarks, that it was a tradition, pleasing to the people, but not founded on truth.

NOTE (2), page 254.

"This Simon," says Dr. Burton, "is described by St. Mark, as the father of Alexander and Rufus; and it is worthy of remark, that St. Paul, in his Epistle to the Romans, sends a salutation to Rufus and his mother. If the same Rufus be meant in both places, it is, perhaps, not too much to conclude, that his father, Simon, was one of the first converts to the Gospel; and he may have been selected to bear the cross of Jesus, as being known to be one of his followers."—*Lectures on Eccles. Hist.* Lect. ii.

"Hadst thou done this out of choice," exclaims pious Bishop Hall, "which thou didst by constraint, how I should have envied thee, O Simon of Cyrene, as too

happy to be the first man who bore the cross of thy Saviour, wherein millions of blessed martyrs have, since that time, been ambitious to succeed thee! Thus to bear thy cross for thee, O Saviour, was more than to bear a crown from thee. Could I be worthy to be thus graced by thee, I should pity all other glories." — *Contemplations*, xxxii.

NOTE (3), page 254.

The evidence required, to prove the Lord Jesus to be the Messiah, is thus briefly and clearly stated by the very learned Dr. Kennicot: — "Christ, as a teacher, *might* come from God, because his *doctrine* was worthy of God; Christ, *did* come from God, because his miracles proved his divine mission; but, as to his being *the true Messiah*, THAT could only be proved, by his answering to, and fulfilling, *the numerous prophecies*, which marked out and described him. In other words, *the doctrine of the Gospel* is far superior, to the best taught by the Greeks or Romans: and yet, Jesus might be only a philosopher, though much wiser than Socrates or Cicero. The *miracles* of Jesus were as great, perhaps greater, than any upon record among the Jews; and yet, though sent from God, he might be only a prophet, equal, perhaps superior, to Moses or Elijah. But he was THE CHRIST THE MESSIAH, so long promised, and so much expected; because he filled up, in his own singular character, *all the prophecies*, which had been given to distinguish *Him* from all other men." — *Remarks on Select Passages of the Old Testament*, p. 357.

NOTE (4), page 256.

Concerning the potions offered to the Holy Jesus, there is some dispute among the critics. The best and most simple method of reconciling the statements made by the Evangelists, is, perhaps, that adopted by Mr. Townsend, whose chronological arrangement, though not implicitly relied on, has been generally followed, in these Lectures:—“The first potion was, probably, given to our Saviour in derision; the second, the stupifying draught usually administered to criminals; and the third, called for from the sufferings of the moment.”—*Arrangement of the Bible*; N. T., vol. i. p. 507.

Dr. Lightfoot shows, that vinegar was the common drink of the soldiers. The Jews always gave wine, with incense in it, to stupify and intoxicate the criminal. Upon this circumstance, the contemplation of good Bishop Hall is as follows:—“Then, while thou art addressing thyself, O Saviour, for thy last act, thou art presented with that bitter and farewell potion, whereunto dying malefactors are wont to have their senses stupified, that they might not feel the torments of their execution. It was but the common mercy of men, to alleviate the death of offenders; since the intent of their last doom, is not so much pain as dissolution.

“That draught, O Saviour, was not more welcome to the guilty, than hateful unto thee. In the vigour of all thine inward and outward senses, thou wouldst encounter the most violent assaults of death; and scornedst to abate the least touch of thy quickest apprehension. Thou well knewest, that the work thou wentest about would require the use of all thy powers. It was not

thine ease thou soughtest, but our redemption; neither meantest thou to yield to thy last enemy, but to resist and overcome him; which, that thou mightest do the more gloriously, thou challengedst him to do his worst; and, in the mean time, wouldst not disfurnish thyself of any of thy powerful faculties. This greatest combat that ever was, shall be fought on even hand; neither wouldst thou steal that victory which thou achievedst over death and hell." — *Contemplations*, xxxii.

NOTE (5), page 256.

The twenty-second Psalm is referred to the Messiah, in the Mischna Tehillim, and the Talmud of the Sanhedrim. — See Huet. *Demons. Evangel.* prop. vii.

I cannot refrain, from presenting the reader with the following very valuable comment on this Psalm, by Dr. Allix: —

"It cannot be denied, when one reads the twenty-second Psalm, but that the person here spoken of, is described figuratively; as one exposed to the severest sufferings, from which he is afterwards delivered, by the divine assistance, and advanced to rule an empire, which extends itself over all the nations of the world, and afterwards universally adored.

"1. He that speaks, cries out, as if God had forsaken him, and had stopped his ears unto his cry.

"2. He describes himself as a worm, and no man, as the reproach of men, and one despised by the people.

"3. He takes notice, that those who were witnesses of his sufferings, make a mock at them, bidding him trust in God, that he might deliver him.

“ 4. He ranks his enemies among the bulls of Bashan, and raging lions, who (according to the prophetic way of speaking,) are the chief men in the nation. — Amos iv. 1. Ezek. xxii. 25.

“ 5. He joins the dogs with them, that is, profane persons, or the Gentiles.

“ 6. He represents his hands and feet pierced with nails.

“ 7. He shows, that he was stretched out before, in such a manner that they might count all his bones : this expresses the idea of a man, fastened to a cross, and exposed to the view of all the world ; and afterwards describes himself to be quite dried up, from the loss of blood when he was crucified.

“ 8. He takes notice of their parting his garments ; and,

“ 9. Of their casting lots for his vesture.

“ In short, one sees, throughout all the expressions of this Psalm, the image of a death, which was equally shameful and cruel.

“ The other part of this Psalm, gives us an account of the deliverance of that person, who is mentioned in this holy hymn.

“ 1. He obliges himself to praise the name of the Lord, in the most numerous assembly.

“ 2. He observes it, as an effect of this deliverance, that all the ends of the world should remember, and turn unto the Lord ; and that all the kindreds of the nations should worship before him.

“ 3. At last, he takes notice, that the kingdom of God should spread itself over all the nations of the world.

“ One may judge, by the history of David, whether

this Psalm is applicable to him; therein, we may see all the crosses which he underwent particularly represented, during all the former years of his reign. But, there we have no account, that David ever suffered any thing like that, which is so exactly described in this Psalm. And this may be said further, that, when David took any occasion to paint his sufferings to us, he has put in several strokes, which only relate to the Messiah; and which show us, in a lively manner, that he was to pass through much greater trials, than any of those from which David had been delivered.

“The later Jews, who endeavour to verify this prophecy in Esther or Mordecai, agree with us, at the bottom, that David carried his views further, than barely in his own sufferings; and those, also, who apply it to the people of Israel, must acknowledge the same truth, even against their wills.

“But the more ancient Jews were more equitable, in their applications of the twenty-second Psalm to the Messiah. They applied it to him in earnest, even after the time of Jesus Christ, where the comparison of these characters of the Messiah, which may be found so exactly in the death of Jesus Christ, led them to an opposition of this truth.”—*Reflections upon the Books of the Old Testament*, ch. xi.

NOTE (6). page 256.

By the ancient Jews, the fifty-third chapter of Isaiah was expressly referred to the Messiah, as may be seen in the old Midrash Chonen, in the Targum, in the Talmud Sanhed, fol. 98. c. 21.; and such is acknowledged, by

R. Alshek, to be the sense of the ancients. The fact is proved by Dr. Allix in his *Judgement of the Jewish Church, against the Unitarians*; by Bp. Pearson, *On the Creed*, note to Article iv.; and in Prideaux, part ii. book viii. These are mentioned, as books of easy access. It will not, perhaps, be out of place to add, that Bishop Warburton, with his usual vigour, has shown (*Divine Legation*, book vi. sect. vi.), how erroneously the learned Grotius has applied his own sound rules of biblical interpretation, when he treats of the ancient prophecies. The circumstance is also noticed by Allix.

With reference to the modern Jews, I shall quote the observations of one of the soundest of modern divines; whom Dr. Johnson pronounced to be the best logician among the non-jurors:

“The modern Jews have taken to themselves two Messiahs, one, Ben Joseph, of the Tribe of Ephraim, who was to be poor and contemptible, and undergo great indignities; the other, Ben David, of the tribe of Judah, who was to be victorious, and conquer all the earth before them, and to live for ever in temporal grandeur; that he was to raise again from the dead, all the Israelites of former ages, and among them, the first Messiah, Ben Joseph. Thus, the Jews, shutting fast their eyes, do dream and invent Messiahs, on purpose because they will not be convinced, by the plain prophecies of the one and only Messiah. Where do the prophets speak of two Messiahs? But speaking all along of one, and of the Son or Messiah, does necessarily exclude any other. If there were two, one would not be the Messiah; and by the same rule they make two, they may make two score of Messiahs.

But this shameless contrivance shows, how hard they are put to it, to elude the plain prophecies of the Messiah; and is a confirmation of the true import and meaning of these prophecies, which are not assailable, but by such poor and guilty shifts. It is for this reason, that I have been so long upon this prophecy of Isaiah; and shown the dream of your modern Rabbies, of two Messiahs, *unknown to all your expositors, before Christ came*, but invented since, on purpose to avoid the plain and undoubted characters, which our Jesus bore, of the Messiah."—Leslie. *Short and Easy Method with the Jews.*

NOTE (7), page 257.

When we are considering this action of our blessed Saviour on the cross, which signified the predicted doctrine of his intercession, as our great High Priest, the following observation of Grotius, on Matt. viii. 17., among the Critici Sacri, is well worthy of attention:—

"As the transactions of ancient events prefigured Christ, so, *some of the actions of Christ himself, served to signify others.* It cannot be doubted, that, the benefit of health restored to the body, exhibited a figure, of remission of sins, and health restored to the mind. The prophecy, therefore, of Isaiah, *that he should bear our griefs, and carry our sorrows*, was twice fulfilled: first, when Christ laboured till evening, employing himself in healing the maladies of others, as Matthew here shows; and afterwards, when, by enduring the punishment of the cross, he obtained remission of our sins, as is shown by St. Peter, 2d Ep. ii. 24."

NOTE (8), page 258.

The practical Chrysostom, after alluding to these events, turns to his congregation, and thus addresses them : —

“ When we hear these things, let us arm ourselves against the power of wrath and fury. If thy bosom begin to swell with rage, sign it with the sign of the cross, and recal to mind all, that, at this time, came to pass ; thou wilt then shake off thine anger, as the dust from off thy feet. Reflect on *his* words, and deeds. Remember, that he is thy Lord ; that thou art his servant : that he suffered for thee, thou for thyself : he, for those who were benefited by him, and yet crucified him ; thou, I repeat, for thyself alone : he, for those who cruelly, disdainfully, and despitefully entreated him ; thou, too often, on account of those, whom thou hast thyself injured : he, in the sight of the whole city ; yea, in the presence of all the people of Judea, strangers, as well as natives ; thou, in the presence of only a few.” —
Hom. in Matt. lxxxvii.

NOTE (9), page 259.

“ Seeing Abarbanel and R. Moses Alske testify, that their rabbins did, with one mouth, confess that the words of this chapter, (Isaiah liii.) were spoken of *Messiah the King* ; and that they bring in God, inquiring of the Messiah thus, *Wilt thou heal and redeem my sons, after six thousand years ? Wilt thou bear chastisement to expiate their iniquities, according to what is written,*

(Isa. liii. 4.) *Surely he bore our griefs?* They cannot reasonably deny, that these words (*he was numbered with the transgressors*) were fulfilled, by Christ's crucifixion between two thieves." — *Whitby on Mark*, xv. 28.

NOTE (10), page 261.

"The seamless coat of Christ," says St. Cyprian, "is a very lively emblem of the inseparable union, which ought to be maintained among his followers; who are emphatically said, *to have put on the Lord Jesus*." — "The garment of Christ, which was without seam, and woven from the top, will fit none, who divide his church, and rend it into sects and parties." — *De Unit. Eccles.* § 6.

NOTE (11), page 274.

St. Chrysostom, (*Hom. in Joan.* lxxxv.) remarks, that "Pilate's object in setting up the inscription, was, as well to avenge himself of the Jews, as to vindicate Christ. He wished to let all people see, the kind of person, whom the Jews pretended to dread, as the rival of Cæsar. Had it been added, *he said*, it would have been as much, as to charge Christ with arrogance and presumption."

The judicious Dr. Townson gives a plain, and satisfactory account, of the three different forms, of the superscription above the cross; and states the probable reasons, for thus varying, in the different languages used. I regret, that the passage is too long to be transcribed, in

this place. — See Townson's *Works*, vol. i. p. 199., or Townsend's *Arrangement of the Bible*, i. p. 509.

NOTE (12), page 275.

As the Passover was held, when the moon was at the full, this darkness must have been occasioned, by a miraculous obscuration of the sun, and not by a regular eclipse. Tertullian affirms, and that, too, at a time when it would have been easy, if possible, to refute him, that this miraculous darkness was recorded in the Roman Archives. *Apol.* cap. 21. “Whether this darkness was confined to the Land of Judea, or extended itself much farther, even over the whole hemisphere where it happened, is a question wherein the ancients are not so well agreed. Origen, and some others, are of the former opinion; but from these, the majority differ; and for this, they quote Phlegon, the famous astronomer, under the Emperor Trajan; affirming, that, in the 4th year of the cciid Olympiad, (which is supposed to be that of the death of Christ,) there was such a total eclipse of the sun, at noon-day, that the stars were plainly seen; and, from Suidas, they also cite Dionysius the Areopagite, then at Heliopolis in Egypt, expressing himself to his friend Apollophanes, upon this surprising phenomenon, ‘either, that the Author of nature suffered, or, that he was sympathizing with some one who did;’ for, whereas, in common eclipses, the sun’s total darkness can continue but twelve or fifteen minutes at the most, this is recorded to have lasted, no less than three full hours.” — Bp. Gleig’s *Stackhouse*, iii. p. 290.

But, supposing the darkness to have been confined to Judea, this, as Dr. Brown (*Jewish Antiquities*, vol. ii. p. 135.) very justly observes, “would have afforded sufficient testimony from Heaven, of the innocence and dignity of the sufferer; and a sufficient demonstration, of God’s wrath against the criminal actors in his execution. Nay, it would have been more convincing in that case, than if it had extended further; for, like those miracles of Moses which affected Egypt, while Goshen was free, it would have given more complete proof, of its miraculous nature, and the determinate reason for which it was sent.”

NOTE (13), page 276.

“Now, all these things he suffered for us, that we might be saved. And he suffered *truly*, as he *truly* raised himself; and not as some unbelievers say, that he only *seemed* to suffer, they themselves only *seeming* to be (Christians). As they believe, so shall it happen unto them; when, being divested of the body, they shall become mere spirits.”—S. Ignatius. *Epist. to the Smyr-næans*, ii.

NOTE (14), page 276.

As the Scriptures were not, at that time, divided into chapter and verse, any well known passage was generally cited, by repeating the most remarkable words of which it was composed. And the first words of the twenty-second Psalm, which, as we have seen, was applied by

the rabbins themselves, in some sense or other, to the Messiah, were strikingly prophetic of the death he was to die; since, by the Jews, those who were crucified, were regarded, as not only deserted by man, but *forsaken by God*.—See, on the Jewish mode of quotation, Bishop Marsh's *Michaelis*, vol. i. chap. 4. sect. v.—In chap. 5. sect. vi. of the same volume, the learned author remarks, that “the writers of the New Testament quote, in general, like the rabbins, without mentioning the place from which the quotation is taken; as they pre-suppose the reader to be so well acquainted with the Old Testament, that he will be able to find it without particular direction.” He, afterwards, adduces a very useful observation from Heinsius, “that, sometimes, the initial words only, of a quoted passage are produced; while those, in which the force of the argument consists, or the absence of which destroys the connexion, are omitted. This was the usual practice of the rabbins, as appears from numberless passages.”

Although these notes are intended for the general, rather than the learned, reader, yet, since the eye of a student in divinity may accidentally wander over these pages, I think it my duty, after having referred to *Michaelis*, and other writers of the German school, to annex the following judicious remarks, of the excellent, and deeply learned author of *Mahometanism Unveiled*:—

“The paradoxes of the learned *Michaelis* were always accompanied with ingenuity of reasoning, and frequently redeemed by felicity of conjecture. No such compensatory qualities relieve the flagrant licentiousness, of more recent adventurers in the same novel field. The pretensions of these foreign sciolists are, indeed, as unbounded, as their claims to critical ability, and to genuine

scholarship, in the great majority of instances, are small. With the lover of the *τι καίνοτερον*, who chooses to lend an implicit ear to their *assumptions*, they may well pass for oracles: with the critic, who dares to apply an inflexible judgment to their *positions*, and to their *principles*, they will prove nothing more than very ordinary empirics; who would do a great deal of mischief, if their ability were equal to their will. The biblical criticism of modern Germany may be justly characterized, in the words of an illustrious British senator, — ‘great prodigality of assertion; great thrift of argument.’” — *Critical Essays on Genesis* xx., and on *Matt.* ii. 17, 18., with *Notes*; by the Rev. Charles Forster, B.D., Chancellor of Ardfert, and examining Chaplain to the Lord Bishop of Limerick, p. 79.

These essays, though professedly devoted to the elucidation of only two passages of Scripture, incidentally illustrate the general principles of biblical interpretation. They contain, within a short compass, so much sound reasoning, Catholic theology, and judicious criticism, that they ought to form part of the library of every ecclesiastical student. — It is scarcely necessary to refer to Mr. Rose, *On the State of the Protestant Religion in Germany*.

NOTE (15), page 277.

Psalm lxix. Aben Ezra interprets this Psalm of the Messiah. — *Huet. Dem. Evang.*, prop. vii.

NOTE (16), page 278.

Psalm xxxi. 5. The following is the translation of this passage by Bishop Horsley, and his note thereupon:—

“Into thy hand I give in charge my spirit. Thou hast delivered me, O Jehovah, God of Truth!”

“*Thou hast*, i. e. thou most surely wilt. The thing is as certain, as if it were done.”

NOTE (17), page 278.

“The Saviour showed, by his constant praying, and by his great agony, as well as by the thickness of the sweats, that he was a man, naturally and really, not in appearance only, and illusively; and that he was subject to the natural, and unequivocal sufferings of man. By the words, *I have power to lay down my life, and I have power to take it again*, he shows, that his sufferings were voluntary: and yet, that the life which was laid down and taken again, was one; and the divine nature which laid it down, and took it again, was another.”—Dionysius Alexandrinus *De Martyrio*, chap. 9.

For this quotation, which is an important one, I am indebted to Dr. Burton's *Testimonies of the Ante-Nicene Fathers, to the Divinity of Christ*, p. 335.

It is a fact, equally gratifying and worthy of note, that the Regius Professors of Divinity, in the two Sister Universities of England, have been employed, nearly at the same time, in calling the attention of divinity students, to the good old paths of Christian antiquity: the Bishop

of Lincoln, by his truly learned, candid, and satisfactory exposition of church doctrine and discipline, as deduced from the writings of Tertullian, and Justin Martyr; Dr. Burton, by his *Ante-Nicene Testimonies to the Divinity of Christ, and the Personality of the Holy Ghost*, — and, also, by his *Lectures on Ecclesiastical History*. — “Leaving modern epitomizers,” says old Bishop Montague, (and his example is well worthy of imitation), “I betook myself to Scripture, the rule of faith, interpreted by antiquity, the best expositor of faith, and applier of that rule: holding it a point of discretion, to draw water, as near as I could, to the well-head; and to spare labour in vain, in running further off to cisterns and lakes. I went to inquire, where doubt was, of the days of old, as God himself directed me; and hitherto I have not repented me of it.” — Montague’s *Appeal to Cæsar*, p. 10.

NOTE (18), page 279.

“In the first Temple,” says Maimonides, “the wall, which separated the holy, from the most holy place, was one cubit thick. But, when they built the second Temple, it was doubted, whether the thickness of that wall, belonged to the measure of the holy, or the most holy place; they made, therefore, the most holy place, twenty cubits long complete, and the holy place forty cubits long; and between the two, they left a space of a cubit in breadth: and then, in the second Temple, they did not build a wall, but erected two veils, one contiguous to the holy place, the other to the most holy place; and left an open space, of a cubit between them,

according to the thickness of the wall, in the first Temple."—Lightfoot. *Horæ Hebraicæ*, p. 495.

"Forthwith, all things did testify the effectual death of the Lord Jesus; for the veil of the Temple, which divided the holy places from the rest of the Temple, of his own accord, was cut in two parts; declaring the shadows of Moses's law should vanish away, at the bright light of the Gospel. Furthermore, the earth did quake, and the stones brake asunder, reproving the Jews, for their invincible hardness of heart."—Erasmus. *Paraphrase on St. Matt.*

NOTE (19) page 279.

The traces of this earthquake were still visible, in the days of Lucianus and Cyril of Jerusalem; who wrote in the fourth century. It is also certain, from the testimony of Tacitus, Suetonius, and Pliny, that a great earthquake happened, in the reign of Tiberius. The following statement, made by Mr. Maundrell, in his interesting Journey from Aleppo to Jerusalem, is often referred to, by critics and commentators:—

"About one yard and a half distant from the hole, in which the foot of the cross was fixed, is seen the memorable cleft in the rock, said to have been made by the earthquake, which happened at the suffering of the God of Nature. This cleft, as to what now appears of it, is about a span wide at its upper part, and two deep, after which it closes; but it opens again below, as you may see in another chapel contiguous to the side of Calvary, and runs down to an unknown depth in the earth. That this rent was made by the earthquake that

happened at our Lord's Passion; there is only tradition to prove; but, that it is a natural and genuine breach, and not counterfeited by any art, the sense and reason of every one who sees it, may convince him: for the sides of it fit like two tallies to each other; and yet, it runs in such intricate windings, as could not well be counterfeited by art, nor arrived at by any instruments." p. 98.

NOTE (20), page 281.

The reader, who has perused the discourse to which these notes are appended, will, no doubt, feel impelled to bow the knees of his heart, in fervent, humble, and grateful adoration, of that Almighty Being, who vouchsafed to tabernacle in the flesh; and, by the sacrifice of himself, to bring life and immortality to light, as well as to open the kingdom of Heaven to all believers. To aid him in his devotions, I therefore adjoin the following prayer, the composition of Bishop Taylor: —

“O, most glorious and powerful Jesu, who, with thine own right hand, and with thy holy arm, hast gotten unto thyself, on our behalf, the victory over sin, hell, and the grave; remember this thy mercy and truth, which thou hast promised to all that believe on thee; give us pardon of our sins, sealed unto us by the testimony of the Holy Spirit, and of a good conscience; and grant, that we, by thy strength, may fight against our ghostly enemies, and, by thy power, may overcome them, that we may rejoice in a holy peace, and sing and give thanks, for our victory and crown. Extend this mercy, and enlarge the effects of thy great victory, to

the Heathen, that all the ends of the earth may sing a new song unto thee, and see the salvation of God; that, when thou comest to judge the earth, we may all find mercy, and be joyful together before thee, in the festivity of a blessed eternity, through thy mercies, O, blessed Saviour and Redeemer, Jesu. Amen."

LECTURE VII.

HOSEA, XIII. 14.

*O Death, I will be thy plagues, O Grave, I will
be thy destruction.*

WE are, this day, to follow the body of our crucified Saviour to the grave* ; to that grave, where the loving kindness of the Lord was declared ; to that destruction, wherein his faithfulness was displayed ; to that darkness, wherein his wondrous works were made known ; to that land of forgetfulness, wherein his righteousness was proclaimed. Now it was, that his wonders were shown to the dead ; now it was, that the dead did arise and praise him.

On the great and notable day, when the incarnate Son of God commended his pure and spotless soul into his Father's hands, the sun was turned into darkness, and all the powers of

* Psalm lxxxviii. 13—15.

Heaven were shaken ; the earth quaked, the rocks were rent ; and, preparatory to the resurrection of their inmates, the graves were opened.

Now, when we contemplate these awful events ; when, in mental vision, we behold these marvellous acts, and great miracles, whose is the heart, that is not ready to exclaim, THE LORD HE IS GOD, THE LORD HE IS THE GOD?* And produced they, then, none effect, upon the men who saw these things, with the eye of flesh ? Were they all, like their forefathers in the wilderness, stubborn, and perverse, and stiff-necked ? Had none of them a heart to perceive, as well as eyes to see, and ears to hear ? Were there none, who turned from transgression in Jacob, and acknowledged their iniquity against the Lord ? Were there none, who repented at the rebuking of Jehovah ? none, who were converted unto him, from whom the children of Israel had deeply revolted ? Did the marvellous things of God return unto him void, and save no soul alive ? On the contrary : the apostolic record shows, that all who witnessed these fearful sights, were astonished, with great astonishment. It was not the centurion alone, who declared the sufferer to be, the righteous person, and the Son of God.

* Kings, xviii. 39.

The attendant soldiers had also recognized the voice of nature, and joined in that good confession. And, while the Gentiles thus saw his righteousness, the men of Israel also feared before the Lord. *All the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.** They smote their breasts, stricken with horror for having consented to the deed of darkness; they returned, to await, with mingled feelings of hope and fear, the things which were coming upon the earth.

Nor was the impression like the morning cloud, and the dew that passeth away. It was deep and lasting. To what else, are we to ascribe the triumphant preaching of St. Peter, on the day of Pentecost? To what else, that Parthians, and Medes, and Elamites, strangers of Rome, Jews, and proselytes, were so eager to approach the uneducated followers of a crucified Master, when it was noised abroad, that they were speaking the wonderful things of God? To what else, that the devouring words, and cruel mockings, of the gainsayers, who, having attributed the miracles of Jesus to Beelzebub, declared his Apostles to be *drunken as drunkards*, that these words, and

* Luke, xxiii. 47.

mockings fell harmless on the ears of that multitude, whom they had before so craftily deceived? To what else, that, within fifty and two days, three thousand souls, having sorrowed to repentance, enlisted themselves under the banner of that Messiah, whom they had rejected; and held forth an example, which, ere many days had passed, five thousand more were prepared to follow?

Doubtless, as John was the forerunner of the first Paraclete, who hath opened to us the everlasting doors of heaven; so, the wondrous and great signs, which attested the sacrifice of the Son of God, were fit harbingers of that second Paraclete, through whose operations alone, we can hope to *ascend the hill of the Lord, and stand in his holy place.*

Upon two of the bystanders, we know, of a certainty, that these events, *as the voice of the Almighty God, when he speaketh*, had an effect as immediate, as it was powerful. Joseph of Arimathea and Nicodemus had long been disciples of Jesus, *but secretly, for fear of the Jews.* Though *waiting for the kingdom of God*, they had proved, in themselves, how difficult it was for the rich man to enter therein. Though good men, and just, yet, being high in office in the Jewish commonwealth, they had been beset with

temptations, from which the fishermen of Galilee had been exempt. Hitherto, they had thought their duty done, when they withheld their consent from the counsel and deed of them, who had doomed to death the Holy One of Israel; but now, they added *to their faith manliness**, and no longer feared what flesh could do unto them. While Nicodemus went forth, to procure the mixture of myrrh and aloes, such as would have sufficed for a monarch's burial, Joseph went in *boldly*, and craved of Pilate the body of Jesus.†

Pilate, says St. Mark, marvelled if he were already dead. But to us, when we consider all that extremity of mental anguish, as well as of bodily suffering, which the Lord Jesus had, within four and twenty hours, endured, the marvel will be, not that he died so soon, but that he lived so long.

On the evening of the preceding day, he had journeyed, from Bethlehem to Jerusalem. At Jerusalem he sat down, with a troubled spirit, to the last repast of which he was to partake, before his Passion. While conversing with his chosen apostles, he had been grieved by their deadness to things spiritual, he had been offended by

* 2 Pet. i. 5.

† Mark, xv. 43.

their worldliness of mind, he had been afflicted at the weakness he foresaw in all, the perfidy the knew of in one. While instituting his Sacrament, his feelings would naturally be agitated, whether they were feelings of joy, at being permitted to apply, by anticipation, the benefits of his sacrifice, to his friends and followers, or whether they were feelings of sadness, at contemplating the sufferings, by which that sacrifice was to be effected. He then delivered a discourse, which yields in length, only to the Sermon on the Mount. After expounding some of the most important doctrines of the new covenant, he had to satisfy the doubts, to dispel the difficulties, and to elevate the minds, of his astonished, and disheartened disciples. Acutely sensitive to the sufferings of others, he found no sympathy under his own; but had to administer that consolation, which his human nature pined to receive. After this, came on his agony; that mental crucifixion, far more excruciating than all the pangs that seized him, on the accursed tree. That agony had been so awfully intense, that his sweat flowed from him, like drops of blood, if blood itself did not ooze, from the pores of his flesh. Yet, weakened and wearied as he was, no time was afforded to refresh his body, or to recruit his spirits. The agony was scarcely over,

when the traitor appeared, and he was apprehended in the garden. Although it was midnight, he was hurried back from Gethsemane to Jerusalem, amid the insults of the soldiery; and led up to the house of Annas, and from the house of Annas to the palace of the high priest. There ensued the examination, before Caiaphas; and, when morning dawned, the trial, before the Sanhedrim. From the Sanhedrim, he was dragged to the pretorium of Pilate; and from the pretorium of Pilate, when he had undergone another examination, to the abode of Herod; thence, back again to Pilate. Lacerated by stripes, faint with the loss of blood, exhausted in spirit, he had been compelled to bear his cross through the city, till, toiling up the height of Golgotha, he actually sunk beneath its weight. When we consider all this, we shall not, like Pilate, marvel that he was already dead, but, as I said before, our wonder will be, that life was not extinct, before he was nailed to the cross. (1)

The doubts of Pilate himself were easily and satisfactorily answered, on his referring to the centurion, whose duty it had been to superintend the execution. For certain circumstances had intervened, between the death of our Lord, and the application of Joseph, to which we will now advert.

According to the law of Moses, it had been expressly enjoined, that, when a man had been put to death, his body should not remain all night upon the tree. *For*, said the inspired lawgiver, as if predicting that Christ was to be made a curse for us, *he that is hanged, is accursed of God.** Of this law, the Jewish rulers were, on this occasion, the more strictly observant, since the Sabbath, which would commence that evening, was a high day. These whited sepulchres, who had not scrupled to shed innocent blood, had a superstitious regard for the letter of that law, the spirit of which they feared not to violate. They were bigoted partisans, not conscientious religionists. Their object, as they supposed, had now been achieved. They had rid themselves of Him, whom, at the same time, they dreaded and despised. They had not been softened, by the events which had affected the deluded multitude, and melted the stern heart of the soldier; for, stiff-necked, like their ancestors, they would not have been persuaded to receive Jesus as their Messiah, even though one rose from the dead. On this subject, their eyes were blind, and their ears deaf, and they would heed neither Moses nor the prophets.

* Deut. xxi. 23.

We will not have this man to reign over us; we will not receive such a Messiah as this, though heaven and earth combine to prove him to be the prophet that was for to come;.. this had been, all along, their feeling, their determination. On this subject, with that superstitious hardihood, so common, and yet so unaccountable, (which led the Heathen to endeavour to frustrate, that, which the oracle, believed to be infallible, had pronounced to be his destiny,) the Pharisees were prepared to contend with Omnipotence itself. But now, it appeared, that their end was accomplished. He was dead, who had troubled Israel: Jesus was no more. And, this point gained, the next object was, to dismiss from their minds all thought of the past; and to banish Him, whose wondrous works they could not deny, as soon as possible, from the recollection of the people. Accordingly, they besought Pilate, that the legs of the crucified might be broken, and their bodies taken away.

The order was, in consequence, given; and the Roman soldiers proceeded, to break the legs of the two malefactors.* But the legs of the Lord Jesus they did not break, because, when they came to him, they found that he was dead already.

* John, xix. 31.

Little did the Heathen soldier dream, that, while, with respect to the malefactors, strictly obeying the orders he received, he omitted to break a bone of Jesus, .. little did he imagine, that he was fulfilling an ancient prophecy, and accomplishing a yet more ancient type *; (2) little did he dream, when, perhaps, merely to save himself trouble, he pierced the side of Him whom they had crucified, in order to be fully assured, that it was as he surmised, and that the holy victim was really dead, little could he imagine, that this very deed had been predicted, five hundred years before.

Our Saviour tells us, that offences must needs come; though he denounces a woe, against those by whom they come. The reflecting mind will not fail to remark, throughout the transactions now under consideration, how marvellously divine Providence overruled the designs of men; and, when they imagined only wickedness in their hearts, wrought out, through their instrumentality, his own wise ends, and the salvation of the just. We shall presently see, how the craft and subtilty of Scribe and Pharisee completely defeated their own object, by adding to, and confirming, the evidences of that religion, of

* Psalm xxxiv. 20. Zech. xii. 10.

which they sought the overthrow; and it may be now remarked, that, to the heresies which uprose against the church, before St. John was called to the bosom of his Lord, we are indebted for those strong attestations, and that minute narrative, which clearly substantiate the fact, that the blessed Jesus was dead, before he was taken down from the cross. A sect there was, in the early ages of the church, who, embracing a tenet, very prevalent among the Jews, that the Messiah was to have, not the reality, but only the semblance of a human body, maintained, that the Lord Jesus suffered only in appearance, and to outward seeming. (3)

In opposition and contradiction, to this mischievous and erroneous doctrine, the disciple whom Jesus loved, and who lingered, to the last moment, near the cross, thought it necessary to give most ample proof, that He, who was to be a propitiation for the sins of the whole world, did truly suffer, and actually die. Although, therefore, according to prophecy, not a bone was broken, of Him who was to rise again, the record is preserved, of the piercing of his body by the soldier's spear. *And forthwith*, continues the Evangelist, *came there out, both water and blood;* a manifest proof, that the body which hung upon the cross, was even a body such as all the

sons of Adam possess, and that, indeed, and in truth, it was dead. (4)

The mere circumstances which attended the embalment of our Lord, would, indeed, be sufficient to prove, that life must have been extinct, before his body was consigned to the tomb. Those circumstances we are now to consider.

When Joseph had obtained the permission of Pilate, he returned to Calvary; and, having received the body of Jesus from the soldiers, he immediately began to prepare for his interment. At Calvary, he found Nicodemus already arrived, and laden with myrrh and aloes, and all the sweet spices, requisite for the embalment of the honoured corpse.* By St. John, we are expressly informed, that the body was swathed, *as the manner of the Jews is, to prepare a corpse for sepulture.* (5) Now, although we have no very minute account of the ceremonies observed on such occasions, yet, comparing the evangelical narrative, with what we elsewhere gather from Scripture, we may conclude the process, in the present instance, to have been as follows:—

When the body was taken down from the cross, it was placed in a large linen sheet, or wrapper.† In this, it was probably carried to the

* John, xix. 40.

† Matt. xxvii. 59. Mark, xv. 46. Luke, xxiii. 53.

portico, or rather, the outer chamber of the sepulchre.* Here, it would be washed with pure water; but, owing to the approach of the Sabbath, and the necessity of losing no time, the usual ceremony of anointing it with liquid drugs and ointment, may have been omitted. This, the prophetic power of our Lord had foreseen, when, in the house of Simon the leper, he declared, that what Mary did, when she *poured* ointment on his body, was done to prepare that body for its burial.† But, however this may be, it is clear, that, after having placed the precious corpse in the midst of *the sweet odours, and diverse kinds of spices, prepared by the apothecaries' art*‡, they tightly bound it, bound it, as it were, with a cord; swathed it, with linen rollers, fillets, or bandages. So that, our Lord lay, like Lazarus, bound hand and foot with grave clothes. This mode of burial, would, of itself, have sufficed to contradict the report of the Jewish rulers, when they accused the disciples of stealing the body of Jesus; since the tenacious nature of the spices in which it was enwrapped, by rendering it impossible to restore it to its former appearance, would have made its abduction useless.

* Compare Acts, ix. 37.

† Matt. xxvi. 12.

‡ John, xix. 40.

But the Jews were accustomed, not only to bind the body, hands, and feet, of the dead, but also, in like manner, to swathe the head and face. And we know, that, in the case of our Saviour, this part of the ceremony was not omitted.* So that, as, on the one hand, it would have been impossible for his limbs to move, on account of the ligatures; on the other, it would have been equally impossible, for his nostrils to inhale the breath of life.

The body, thus embalmed, was now carried into the inner chamber of the sepulchre; and there, placed in the compartment, or niche, prepared for the reception of a corpse.† This done, Joseph rolled a great stone to the door, and departed. He went, intending, it would seem, to return when the Sabbath was passed; and, with the other disciples, to finish the work he had so piously commenced.

A man's heart, says Solomon, deviseth his way, but the Lord directeth his steps‡; and we still trace the guiding hand of Providence, in what, to the careless and profane, might appear to be the effect of chance.

The Sabbath was approaching, for the Jewish Sabbath began at sunset, on Friday evening.

* Compare John, xx. 7.

† Matt. xxvii. 60.

‡ Prov. xvi. 9.

Had this not been the case, the body of our Lord would, no doubt, have been carried to the house of Joseph, and there laid out in an upper chamber.* There, might the Jewish rulers have asserted, and their followers would have believed, that some other corpse had been substituted for that of Jesus, whom they had crucified and pierced, and whom they knew to be dead. But this cavil was anticipated; since Joseph was induced, by circumstances, apparently fortuitous, to bury our Lord within sight of those, who had watched his crucifixion, and witnessed his death. He had a garden, and within the garden a sepulchre, which was not two hundred feet distant from the place of execution. As no gardens were permitted within the walls of the holy city, I have before observed, that they abounded in the suburbs. Nothing, therefore, could be more natural, than that Joseph should possess one, in the neighbourhood of Calvary. But, when *the honourable counsellor* directed a sepulchre to be hewn out of the rock, he little imagined, to what purpose it would be applied; and still less did he conceive, that it would be held in everlasting honour. The sepulchre, moreover, *was a new one, wherein*

* Acts, ix. 37.

was never man yet laid; they, therefore, who, without denying the miracles of Jesus, ascribed them to any thing but his Divine power, could not have maintained, that his body had been resuscitated by contact with the bones of Elisha, or one of the prophets. *It was hewn out of a rock*; to approach it, therefore, except by the door, was impossible; and the door, as we shall presently see, was guarded by Roman soldiers, under the command of those, who, with cruel hands, had slain the Lord Jesus. Any attempt to dig through the rock, in so short a space of time, as intervened between the burial and the resurrection, in a place so public, and on the Sabbath day, would have been equally abortive, and profane.

For these, among other reasons, it may have been, that He, who, while on earth, had not where to lay his head, had his tomb with the rich. As Isaiah had predicted, so it came to pass.* One thing is clear; that, since the manner of burying, among the *poorer* Jews, was similar to that which obtains among ourselves, since they were wont to dig the body into an earthy grave, (6) had our Lord not been consigned to the rich in his death, we should have lacked some part of

* Isaiah, liii. 9.

that full proof, which, by rendering all collusion impracticable, has placed the all-important fact of his resurrection, beyond the reach of hostile cavil, or rational doubt.

From all these circumstances, there remained but one course to be pursued, by *the forgers of lies*; and that course they adopted; for, when, our Lord had burst the chains of death, and arisen again to life, they reported, that his body had been stolen by his disciples. But mark, how error bears unwilling testimony to the truth; and how falsehood signs its own confutation. The Jewish rulers, when they neglected to take any other precautions, virtually admitted, that the only access to the sepulchre was by the door. And, therefore, since we know that the door was sealed and watched, sealed by the chief priests, and watched by the Roman soldiers; *our enemies themselves being judges*, all possibility of fraud was precluded, even admitting, (which would be manifestly absurd,) that the disciples could have had any wish to deceive, or any object in deception.

It was not yet night; but the *Sabbath lamps* were burning, and the day of holy rest had commenced. But, notwithstanding this, hypocrites and evil-doers, the chief priests and Pharisees, came together unto Pilate, saying,

*Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command, therefore, that the sepulchre be made sure, until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead; so the last error shall be worse than the first. Pilate said unto them, Ye have a watch: go your way, make it as sure as you can.**

So they went, as we have before observed, and made the sepulchre sure, sealing the stone, and setting a watch. They would not trust the Roman soldiers; they also sealed the stone; they affixed a seal to each end of a rope, which was stretched over the door of the sepulchre. (7) Without breaking this, ingress and regress would be impossible. They then directed the watch to remain in the portico, until the day had passed by, on which the Lord Jesus had predicted his resurrection. O the depth of the riches, both of the wisdom and knowledge of God!† How unsearchable are his judgements, and his ways past finding out! He frustrateth the prognostics of the impostors; he maketh the diviners mad; he reverseth the devices of the sages, and maketh their knowledge foolishness; he confirmeth the

* Matt. xxvii. 62—66.

† Rom. xi. 33.

*word of his servant, and performeth the counsel of his messengers.**

Now, since, to the Jews we are indebted, for the preservation of those prophecies, by which our faith in the Messiah is supported and enforced, in like manner, to the wily caution of the Pharisees, we owe this full corroboration, of the many other ample proofs which we possess, of the reality of our Saviour's death and resurrection. (8) Into all those proofs, it would be foreign from our present design to enter; but it would have been unpardonable, to pass by unnoticed, those detached particles of evidence, which combine to make up the glorious cloud of witnesses, by which the resurrection is established, and the glorious triumph over death and hell confirmed. Of all the facts, indeed, of revelation, there is not one, of which the proof is more important; since, on this one fact, all other doctrines mainly depend. Although, if considered merely *with reference to the thing itself*, the most important fact of revelation, is, that precious death, by which a propitiation has been made for the sins of the whole world; yet, *with reference to our knowledge*, even this must give place to the resurrection. For, if our great High Priest had not burst the cerements of the Grave,

* Isaiah, xliv. 25, 26.

if He who died for our sins, had not risen again for our justification, how could we know, that the Father had condescended to accept the sacrifice, which the Son had vouchsafed to offer? Again, on what foundation rests our hope of a world to come; a world, where sorrow, and crying, and pain, shall have no admittance, and where death shall be no more? Before life and immortality were brought to light, by the rising of Jesus Christ from the dead, what proof could be brought of the soul's immortality, and the existence of a heaven and a hell? There was the innate feeling, the sentiment, the longing-for, of immortality; but what had the head to urge, in confirmation of the dictates of the heart? When reason had done its utmost, it could only arrive at what a learned writer calls, *one guess among many*. But the Christian may appeal for the reason of the hope that is in him, to the sure word of our Lord and Saviour Jesus Christ himself. Jesus has declared, that the hour is coming, *in the which, all that are in the graves shall hear the voice of the Son of man, and come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.** And, if the gainsayer demand, why we give credence to these

* John, v. 28, 29.

words, then we appeal to the fact which we are now considering. *This same Jesus* predicted his own resurrection, and he did arise. If, then, as related to himself, his word fell not to the ground; if, with a mighty hand, and with a stretched out arm, he thus performed his saying, and executed his counsel, we have an infallible assurance, that his prediction, as it respects ourselves, will also come, undoubtedly, to pass, even though *the time appointed be long. The vision is yet for an appointed time, but, at the end it shall speak, it will not lie; though it tarry, it will surely come.**

Well, therefore, argues the Apostle, *If Christ be not risen, our preaching is vain, and your faith also is vain.* For you perceive, how all the means of grace here, all the hope of glory hereafter, depend alike infallibly on the truth of our Lord's resurrection. And, consequently, on that resurrection, his inspired followers delight to dwell; while no fact in history, has ever been so powerfully attested, or more satisfactorily established.

But we must return, to the garden of Joseph. The women who had followed Christ from Galilee†, having beheld how, and where, he was laid,

* Hab. ii. 3.

† Luke, xxiii. 55, 56.

had departed, that they might prepare the spices and ointment, with which they intended, according to custom, to renew and complete the process of embalmment, when the sabbath had passed. Two only, Mary Magdalene and the other Mary*, still lingered at the spot, and expecting, perhaps, to see some miracle yet wrought at the tomb of the Son of David, they continued to sit over against the sepulchre, until compelled to give way to the Jewish rulers, and their Roman escort.

It may, at first sight, appear strange, that, in the melancholy office of embalming their Master, the disciples themselves bore no part. But the poor and needy Galileans, besides the expediency of not coming too prominently forward, could not have accorded to their Lord, those funeral honours, which the two Jewish rulers were prepared to pay. And so great was the ceremonial defilement conveyed by contact with a dead body†, that it was natural, especially on the eve of a sabbath, *which sabbath was a high day*, that the number of persons, employed about the precious corpse of Jesus, should be confined to what was absolutely necessary. (9) Even the faithful women, offered no assistance,

* Matt. xxvii. 61. The mother of James and Joses.

† Levit. xxi. 1. Ezekiel, xliv. 25.

for, it was a standing rule with the Jews, that what could be deferred to the following day, was not *to drive out the sabbath*. And the Apostles knew not, as yet, that the hand-writing of ordinances had been blotted out, and nailed to that very cross, at which they had now, probably, taken offence.*

Deeply interesting would it be, to ascertain what were the thoughts and feelings of the Apostles, during the period which intervened, between the burial and resurrection of our Lord. *As yet*, says St. John, *they knew not the Scripture, that he must rise again from the dead.*† And yet the chief priests and Pharisees knew that Jesus *had declared while he was yet alive, after three days I will rise again.*‡ To them he had not, indeed, openly predicted this, but they must have learned it, as I have shown before, by the interpretation of his words, *Destroy this temple, and in three days I will raise it up*; or, perhaps, Judas had disclosed to them, what the blessed Jesus had said to his disciples in private; for, in the most plain and unequivocal terms, he had declared to his followers, that he should both die, and rise again.

* Col. ii. 14.

† John, xx. 9.

‡ Matt. xii. 40. xvi. 4. Mark, ix. 31. xiv. 28. John, ii. 19.

Did, then, the Pharisees believe him, when he spake to them in parables; and did the disciples *not* believe, when, without a parable, he declared unto them the mysteries of the kingdom of God? The difficulty will vanish, if, adverting to the popular mode of thinking among the Jews, we understand the assertion of St. John, with the necessary qualification.

Now, it is well known that the doctrine of the metempsychosis, as it is called, or the transmigration of souls, was professed by the Pharisees; that is to say, they imagined, that the spirit, after the dissolution of one body, and after a certain time, winged its flight into another. That this was a very general opinion, is plain, since the people inferred, from the mighty works of Jesus, that he was Elias, or Jeremias, or one of the prophets*; and it is equally clear, that it prevailed among the disciples, from the question which they put to their Master, when in reference to the man born blind, they enquired *Who did sin, this man or his parents, that he was born blind?* (10)

Under such circumstances, it was both possible, and probable, that the Apostles might believe the words of their Master, and yet, not expect to

* Mark, xvi. 14.

see again *the man Christ Jesus*, who had been crucified and slain; in other words, they might believe, that he would come unto them, as he had said, but not with the flesh and blood which they had consigned to the grave. They looked for him, to come, attended by his holy angels, and arrayed in all the glories of his kingdom.

In corroboration of what has been said, I would refer to the conduct of Cleophas, and the other disciple, in their journey to Emmaus. Although they appear to have had some misgivings, as to the report of the women, who had been early at the sepulchre, yet, after speaking of the crucifixion, they remarked, as if looking for something which would confirm their hopes, or realize their fears, .. *And beside all this, to-day is the third day, since these things were done.** From these words, I should certainly infer, that our Lord's prediction had not been forgotten, but, that a difficulty, and a doubt existed, as to the mode of its fulfilment.

Nothing can be more natural, under this view of the case, than the conduct, both of the Pharisees, and of the Apostles. If a resurrection were to take place, both parties would agree, as to its nature; and neither would look for the

* Luke, xxiv. 21.

resuscitation of the identical body of our Lord. But the Pharisees had heard so many doctrines taught by Jesus, in a manner far different, from that, in which they themselves were wont to expound them; he had given, even to prophecies, an interpretation so different, from that, which was generally received, that they might easily suspect, that an attempt would be made, by the exhibition of his crucified body, to induce the ignorant multitude to believe, that his prediction was thus accomplished. On the other hand, the Apostles, expecting, as we have seen, that the spirit of their Master would animate some other frame, and appear in a different shape, were taken by surprise, and overwhelmed with astonishment, when he stood before them, . . the selfsame Jesus whom they had loved and lost. They could hardly persuade themselves, that the resurrection which they witnessed, was what had been intended, and predicted. Nor, was it until their senses had precluded all possibility of doubt, that they were prepared to hail their Master, so unexpectedly restored to them, as their Lord and their God.

It now only remains for us, to inquire, what became of our Lord's spirit, when it was separated from the body? And to this query, our Lord himself has given the answer, when speaking to

the repentant malefactor, he said, *To-day, shalt thou be with me in paradise.* (11)

Now, without seeking to erect too great a superstructure on one word, this address to the penitent thief can mean nothing, if it does not imply thus much, that the soul has an existence, when the body is defunct; and, that, during the separation, a certain degree of happiness, from which the wicked are excluded, is allotted to those, who, justified by the blood of Christ, have repented unto life.

Hence, it has ever been the doctrine of the Catholic church, that, as the body of our Lord was consigned to the grave, so, his soul departed to Hades, or hell; to that unseen abode, whatever, or wherever it may be, in which the spirits of the departed abide, until, re-united to the body, they are summoned by the archangel's trumpet, before the throne of their Judge, there to receive their everlasting doom.

And thus, did the incarnate Son of God, in soul, as well as in body, become, in all points, like as we are; thus, did he, who was perfect God, become also perfected man; yet without sin.

Stupendous is the mystery, which we have been contemplating! He, who was man's Creator, himself became man; the lawgiver was subject to

the law ; the high priest vouchsafed to be a sacrifice ; the shepherd, to be a sheep ; He who was without flesh, became flesh ; He who was begotten before time was, was born in time ; He who feedeth the hungry, and filleth all things living with his goodness, became partaker of his own gifts, and ate, slept, and drank amongst us. He manifested to them that knew it not, the name of Jehovah ; He dispelled the cloud of ignorance ; He revived the spirit of piety ; He finished the work that was given him to do : yes, the Judge of the world was judged, the Saviour of mankind, condemned ; the Impassible, nailed to a cross ; the Immortal died ; the Giver of life was buried. Thus, did he deliver from suffering, those for whose sake he came ; He brake the bands of Satan ; He has rescued mankind, from the craft, the subtilty, and the dominion of the devil ; He has procured for them, as their comforter, guardian, guide, and friend, that pure and Holy Spirit, who, together with the Son, is one with the Father, one God blessed for evermore.

Of what has been said, the sum and substance is this, that Jesus is *the way, the truth, and the life* : *the way*, since by him, and through him, alone, the fallen sons of Adam can approach their God, as a reconciled Father ; *the truth*,

since he, only, hath the words of eternal life; and since, from him alone, speaking in his Scriptures, an answer can be obtained to the all-important question, *What must I do to be saved?* . . . *the life*, since, it is, only, as members of his mystical body, as branches of the true vine, that we can obtain the grapes of that Holy Spirit, who dwelleth in Christ without measure, and who still abides in the church, to inform the conscience, and enlighten the intellect; to regulate our actions, and invigorate our virtues; to soften the heart, to sanctify the affections, and to expand the soul.

Yes: Christ is our all in all; Christ, saving us from the *penalty* of sin, by his sacrifice of himself; Christ, saving us from the *dominion* of sin, by the purifying influences of his Spirit. Nor is this all: for, being found in fashion as a man, he has left us an example, that we should follow his steps. It might, therefore, be expected, that, before I conclude, I should attempt to delineate the leading features, in the heavenly character of Emanuel. But, from the awful task I shrink. My heart faileth me for fear. It is the never-ending employment, comfort, and delight of the true Christian, to contemplate the benign perfections of his Redeemer; until, having imbibed a portion of his spirit, he becomes enamoured of

those virtues, which once shone forth in Sion, and which now supply the place of sun and moon, in the New Jerusalem. But, ere he has searched out all the excellences of his Lord, and ascertained all the beauty of his holiness, this world, and the fashion of it, will have passed away ; and he will find himself, with the son of Zebedee, reclining on his Master's bosom, in the heavenly mansions of everlasting bliss. I will only, therefore, beg you to remark, that the conduct of our great Exemplar, was the reverse of that, which, too generally, attracts the admiration of men ; and that the peculiar qualities exhibited by him, were such, as the world is too apt to depreciate and despise. Among the sons of men, it has ever been the custom, to magnify bodily strength, or mental vigour, to the depreciation of those silent, and unostentatious virtues, which expand the affections, and elevate the soul. But, in the character of our Lord, the humility of his deportment was equally striking, with the calm dignity of his demeanour. And the fervour of his piety, his majestic, eloquent, and practical holiness, are more conspicuously brought forward by the Evangelist, than even the sagacity of understanding, and divine wisdom, which spoke in every action which he performed, and every word which he uttered. Meek, as he was heroic, in him, the

lion and the lamb dwelt together. Indignant, when his Father's honour was profaned, or his temple defiled, he feared not to expose, rebuke, and condemn, the hypocritical Pharisee, and the powerful Scribe; yet, merciful when he was himself injured, insulted, and reviled, . . he breathed out his soul, in a prayer for his persecutors. Where, my brethren, shall we find, a resolution so unwearied, a fortitude so invincible, a courage so enlightened?

Redeemed by his blood, instructed by his precepts, encouraged by his example, and quickened by his spirit, may we diligently labour, to walk in the laws which he hath set before us, and to dedicate to his service, all our faculties, and all our powers: our reason, and affections; our souls and bodies; our time, and substance: thus exhibiting, in our persons, a genuine picture of true Christianity; sincere, without bigotry; and serious, without superstition.

NOTES TO LECTURE VII.

NOTE (1), page 307.

What Minucius Felix so beautifully says of those blessed martyrs, who humbly endeavoured to tread in the footsteps of their divine Master, is pre-eminently true of our Lord himself.

“How beautiful a spectacle, in the sight of God, is a Christian entering the lists with affliction, and confronting threats, punishments, and tortures; when, smiling with conscious superiority, he defies the bustle of death, and the terrors of the executioner; when, he asserts his liberty against kings and princes; and yields only to God, whose he is; when, victorious and triumphant, he can look down, on the very judge who condemns him. Victorious and triumphant: for he, only, is truly a victor, who gains the object for which he contends.

“What soldier is there, who will not, under the immediate eye of his general, more boldly bid defiance to danger; since, he only obtains the rewards of victory, who has given proof of his valour. Yet, after all, the general cannot bestow, what is not his to give; he may confer the honours of warfare, but he cannot preserve the warrior's life. Not so, is it with the soldier of God; in misery he is not abandoned, nor can death itself terminate his career. Thus a Christian may, indeed, *seem*,

but he never can *be*, miserable." — Octavius. *Edit. Gronov.* xxxvii.

In the same spirit wrote the incomparable Barrow:—

"We might allege the sufferings of eminent philosophers, persons esteemed most wise by improvement of natural light, who have declared, that perfection of virtue can hardly be produced or expressed, otherwise, than by undergoing most sharp afflictions and tortures; and that God, therefore, as a wise father, is wont, with them to exercise those, whom he best loveth; we might also produce instances of diverse persons, even among Pagans, most famous and honourable in the judgment of all posterity, for their singular virtue and wisdom, who were tried in this furnace, and thereby shone most brightly; then, suffering by the iniquity and ingratitude, by the envy and malignity, of their times, in their reputation, liberty, and life; then, undergoing foul slanders, infamous punishments, and ignominious deaths; more than any other practices of their life, recommending them to the admiration and regard of future ages; although none of them, as our Lord, did suffer of choice, or on design to advance the interests of goodness, but on constraint, and irresistible force put upon them; none of them did suffer, in a manner so signal, with circumstances so rare, with events so wonderful; yet, suffering as they did, was their chief glory; whence it seemeth, that, even, according to the sincerest dictates of common wisdom, this dispensation was not so unaccountable; nor ought the Greeks, in consistency with themselves, and in respect to their over-admired philosophy, to have deemed our doctrine of the cross, foolish or unreasonable." — Barrow. *Serm. on Creed*, xxvi.

NOTE (2), page 310.

John xix. 36. *These things were done that the Scripture might be fulfilled, A bone of him shall not be broken.* Upon this, Dr. Whitby observes, "This is usually referred to the command touching the paschal lamb, *Thou shalt not break a bone of it.* Exodus, xii. 46. Numbers, ix. 12. where the Greek saith, ὅτι οὐ συντριβήσεται ἄφ' αὐτοῦ. But David, being also a type of Christ, we may probably refer this to the words, Psalm, xxxiv. 20. *He keepeth all their bones, ἐν ἑξ αὐτῶν οὐ συντριβήσεται, one of them shall not be broken : that promise, which respects all righteous persons, being more especially to be fulfilled, in this Just one.*"—Whitby. *Annotations on John* xix.

37 *And again another Scripture saith, They shall look upon him whom they have pierced.*

"The Scripture referred to, is Zech. xii. 10. where the Lord (Jehovah) is introduced, saying, *They shall look upon ME whom they have pierced.* The person pierced is *Jehovah*, and the same person is *Christ*: wherefore, by necessary construction and implication, Christ is *Jehovah*. The fact being thus plain and clear, we are next to consider the inference from it. The import of the name *Jehovah*, (according to the best critics, ancient and modern,) is eternal, immutable, necessary existence. The Greek ὁ ὢν, or τὸ ὢν, taken from it, or answering to it, has been interpreted, to the same sense, by Jews, Gentiles, and Christians. It would be tedious, here to enter into any further detail, of that matter. It shall suffice to observe, how the *one true God* insists on his being *Jehovah*, in opposition to all other gods; glorying, in a manner, and triumphing in it, as the distinguishing

character, by which he would be known to be infinitely superior to all the gods of the nations." — Waterland. *Lady Moyer's Lectures*, Sermon. i.

Thus, as Erasmus remarks, "Although these things seemed to be done by chance or casualty, that is to say, that, instead of breaking his legs, as the others were, his chance was to have his side thrust through; yet, for all that, were they done by the foresight and providence of God, and as his divine counsel disposed; that, in this point also, the effect and conclusion of the thing, might answer and agree with the prophecies of the prophets." — Erasmus. *Paraphrase on John*, fol. cci.

NOTE (3), page 311.

They were called the Docetæ. The ring-leader of this sect, according to Valesius, (see his notes on Eusebius, lib. vi.) was one Julius Cossianus, as Clemens Alexandrinus tells us, in the 4th book of his *Stromata*.

NOTE (4), page 312.

"I do not pretend," says the judicious Dr. Doddridge, "to determine whether this was, as Dr. Drake, (in his *Anatomy*, vol. i. p. 106.,) supposes, the small quantity of water enclosed in the pericardium in which the heart swims; or whether the cruor was now almost coagulated, and separated from the serum; either way, it was a certain proof of Christ's death; for he could not have survived such a wound, had it been given him in perfect health." — *Family Expositor*, sect. cxcii.

It is well known, that many of the Fathers, and some moderns, have supposed, that by the water and blood which issued from our Saviour's side, the two sacraments of the Christian Church were prefigured; but we must not seek to be wise above what is written.

NOTE (5), page 312.

For the customs usually adhered to by the Jews, when they proceeded *ἐνταφιάζειν*, to prepare a corpse for burial, I have consulted Pearson on the Creed. — See his invaluable notes on Artic. 4. Deyling. *Obs. Sacr.* Elsner, *Obs. Sacr.* Horne's *Introduction*; and particularly Ward's *Dissertation*, and Lardner.

“According to Jewish tradition, there were in their sepulchres, certain caves fit for the reception of each corpse, when it had been properly swathed.” — Poole. *Synopsis, in loc.*

The following extract from the fragments to Calmet's Dictionary, will be interesting to the reader:—

“The tomb of our Lord consisted of two chambers, (1) an outer chamber about twelve or fourteen feet wide, and as many deep; and (2) about twelve or thirteen feet long, by six or seven broad. The first chamber, I suppose, was left open at the door-way, (the sepulchre being unfinished,) the inner one, was closed by a great stone, adapted nearly, but not accurately, to the dimensions of the door; for, this being unfinished also, it did not fit, exactly, to the jambs of the door; but required sealing, for security, not being capable of any better fastening, for the moment.

“The inner chamber of the sepulchre, has, at one end,

a kind of bench, in length six or seven feet, by three feet wide, on which, it is every way probable, the body of Jesus was laid.

“But the outer chamber is of no less consequence to our faith, than the inner, when we consider, that a Roman guard was appointed to watch this sepulchre. Now, where would this guard most naturally stay during the night? in the open garden, or in the chamber which afforded them shelter, and where they might burn lights, &c. for their use? Was the night cold, here they might be somewhat protected from the cold (see Mark, xiv. 54.): was it stormy, here they might be protected from the storm. The moon being at full, it might be expected now to be moonlight; so that, whoever, or whatever, approached this sepulchre, was subject to their notice; and, by their sentinels, they might inspect the whole of the adjacencies around their station.

“By these hints, try the story of the Apostle's stealing the body. 1. The sepulchre being a natural rock, it could not be dug through, either behind, or on the sides; the disciples had neither tools, time, nor powers for that purpose; to say nothing of the noise they must have made, in such an undertaking. 2. If the soldiers really did sleep, they would certainly rather sleep in this room, than in the open garden. 3. If the soldiers were asleep, the removal of the heavy stone door, and breaking the seal, among, no doubt, a quantity of stones and rubbish, accompanying the unfinished work, would have required too much exertion and labour, and too many persons, and would have made too much bustle and noise, not to have awakened those, who slept much more soundly, than a guard of Roman soldiers could do. 4. The persons engaged in this removal of the stone,

must have been passing over, or among, the soldiers themselves, their extended legs, &c.; for, in so small a room, they must have been thus situated (lying, &c.) on the floor of it. From these, and other hints, arising from the nature, form, and dimensions of the place, it appears, that the theft of the body by the disciples of Jesus, required a miracle to render it possible."—*Fragments*, No. cxxxviii.

NOTE (6), page 316.

See Jahn. *Archæol. Bibl.*, p. 295. His words are,—
 "Plebs mortuos dubio procul, in terram defodiebat,
 quod nunc in oriente generatim obtinet."

NOTE (7), page 318.

Kuinoel states this to have been the course usually adopted. Rosenmüller conjectures, that the sepulchre was sealed with Pilate's signet. And, thus, that our Lord's body was not taken away by human means, was sufficiently proved under the public seal.

NOTE (8), page 319.

"O the madness of impotent men, that think, either by will or force, to frustrate the will and the designs of the Almighty! How justly, doth that wise and powerful arbiter of the world laugh them to scorn in Heaven, and befool them with their own devices! O Saviour, how much evidence had thy resurrection wanted, if

these enemies had not been thus maliciously provident ! How irrefragable is thy rising made, by these bootless endeavours of their prevention !"—Bp. Hall. *Contemplation* xxxiii.

This topic is handled by St. Chrysostom, in his usual, and masterly style, at the commencement of his eighty-ninth Homily on S. Matthew. I regret, that the passage will not admit of abbreviation; and it is too long for transcription. It may be proper to add, that, when I have quoted from that eloquent Father, I have used the Benedictine edition.

NOTE (9), page 322.

Deyling. *Obs. Sacr.* tom. iii. p. 89., shows, that, of all pollutions, that which was caused by contact with a corpse, was the most detestable in the sight of the heathens. He, indeed, was unclean, not only who touched a dead body, but who entered the place where it was.

NOTE (10), page 324.

See this point satisfactorily proved in Horne's *Introduction*, vol. iii. p. 361, 362. Much useful information on the subject, is to be found in the note of Gronovius on the thirty-fourth chapter of the *Octavius* of Minucius Felix.

NOTE (11), page 327.

"*To-day shalt thou be with me in Paradise.* Paradise ? What place is that ? Surely every man, that hath heard

of it, conceives it to be a place of pleasure. And, hence, it is proverbial among us, to express a very pleasant and delightful place, by calling it a Paradise. Into this place, our Saviour promiseth the thief an admission, *on the very day* that he died, and was crucified with him. Now, to what purpose was it told him, that he should, on that day, be an inhabitant of Paradise, unless there he should be capable of the joys and felicities of that delightful place? Paradise would be no Paradise to him, that should have no sense or faculty, to taste and perceive the delights and pleasures of it." — Bp. Bull. *Sermons*, iii.

In this, and the preceding sermon, that most excellent prelate treats, fully, of the doctrine of the intermediate state; and relates the rise and progress of the Popish heresy, with respect to purgatory.

On the descent of our Saviour into hell, it will be sufficient to refer the reader to Lord King, and Bishop Pearson on the Creed; and to Dr. Hey, on the third of the Thirty-nine Articles. With Bishop Horsley's celebrated Sermon on the subject, most readers must be acquainted; and his Lordship's peroration will form an apt conclusion to this little work: —

" I will, with great brevity, demonstrate the great use and importance of the fact itself, (Christ's descent into hell,) as a point of Christian doctrine.

" Its great use is this, that it is a clear confutation of the dismal notion of death, as a temporary extinction of the life of the whole man; or, what is no less gloomy and discouraging, the notion of the sleep of the soul, in the interval between death and the resurrection. Christ was made so truly man, that, whatever took place in the human nature of Christ, may be considered as a

model and example of what must take place, in a certain proportion and degree, in every man united to him. Christ's soul survived the death of his body: therefore shall the soul of every believer survive the body's death. Christ's disembodied soul descended into hell: thither, therefore, shall the soul of every believer in Christ descend. In that place, the soul of Christ, in its separate state, possessed and exercised active powers: in the same place, therefore, shall the believer's soul possess and exercise activity. Christ's soul was not left in hell: neither shall the souls of his servants be left, but for a season. The appointed time shall come, when the believer shall set open the doors of their prison-house, and say to his redeemed, *Go forth.*" — Bp. Horsley. *Sermon on 1 Pet. iii. 18.*

THE END.

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